

A

0001065911



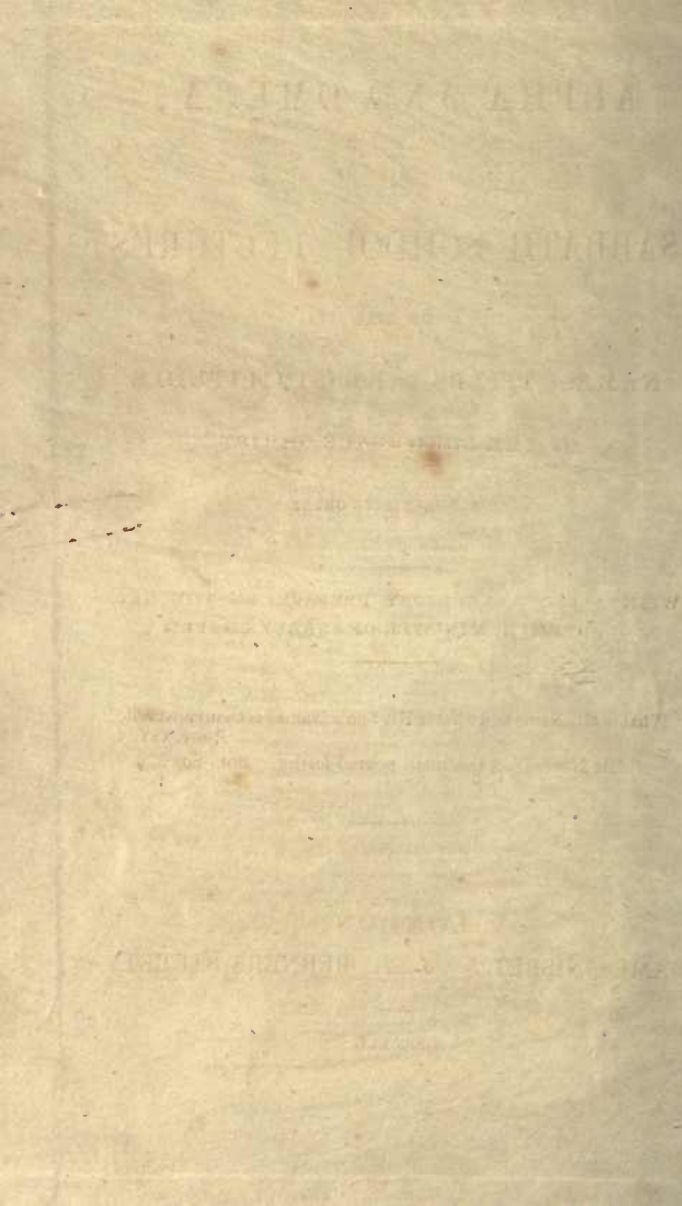
HC SOUTH-EAST REGIONAL LIBRARY FACILITY



*Ex Libris*

C. K. OGDEN







# ALPHA AND OMEGA ;

A SERIES OF

## SABBATH SCHOOL LECTURES

ON THE

NAMES, TITLES, AND SIMILITUDES

OF THE LORD JESUS CHRIST,

IN ALPHABETICAL ORDER.

---

WITH A RECOMMENDATORY PREFACE, BY THE REV.  
J. SHERMAN, MINISTER OF SURREY CHAPEL.

---

"What is His Name and what is His Son's Name? if thou canst tell."

PROV. xxx. 4.

"His Name is as Ointment poured forth." SOL. SONG. i. 3.

---

LONDON:

JAMES NISBET & Co., 21, BERNERS STREET;

---

MDCCCLII.

# ALPHA AND OMEGA;

A SERIES OF

## SABBATH SCHOOL LECTURES

ON THE

NAMES, TITLES, AND QUALITIES

OF THE LORD AND CHRIST

IN THE NEW TESTAMENT AND THE  
IN THE OLD TESTAMENT

NEW TESTAMENT

WITH A MEMORIAL OF THE  
LORD'S SUPPER

BY THE REV. J. H. WILSON

WHICH HE HAS DELIVERED AT THE  
SABBATH SCHOOL

IN THE NEW TESTAMENT

BY THE AUTHOR

LONDON

JOHN WILSON & CO. 21, RIVERS STREET

1854

TO HIS BELOVED NEICE,

*Lucy Fanny,*

WITH AN EARNEST DESIRE THAT

IN THE SEASON OF CHILDHOOD AND YOUTH

HER ATTENTION MAY BE DRAWN

TO THE FRIEND OF SINNERS,

AND

HER HEART INCLINED TO HIS SERVICE,

THIS LITTLE VOLUME

IS AFFECTIONATELY INSCRIBED

BY THE AUTHOR.

2000429

RECOMMENDATION  
TO HIS HONORABLE

SENATE

IN THE SENATE

OF THE STATE OF NEW YORK

AND ATTENDING THAT IN SENATE

TO THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

THE SENATE OF NEW YORK

## RECOMMENDATORY PREFACE

BY THE

REV. JAMES SHERMAN.

---

JESUS CHRIST is "All and in all" in the gospel dispensation. The lines of both testaments meet in Him as in one common centre. All the prophets and all the apostles witness concerning Him. The old testament confirms the testimony of the new, and the new testament illustrates the ceremonies of the old. If the precious Bible be a glorious Edifice, in which "mercy is built up for ever," the Name of Christ is like a precious box of ointment perfuming every room, and filling the house with its fragrant odour. If it be a Paradise wherein grows "every tree that is good for food," and pleasant to the eye, He is



the Tree of Life in the midst of the garden, bearing an infinite variety of delicious and refreshing fruits in all seasons, and for all occasions. If it be a Cabinet containing a rich treasure, He is the Pearl of great price, to possess which, it is man's highest wisdom to sell all that he has ; and, possessing it, he becomes rich in poverty, and happy in affliction.

An acquaintance therefore with Christ, in the dignity of His person,—in the fulness of His Mediatorial qualifications,—in the freeness of His grace,—in the completeness of His salvation,—in the extent of His authority,—and in the coming glories of His kingdom, must be the chief knowlege. The Apostle Paul, who was not behind the chief men of his day in scientific acquirements, counted all his previous attainments as dung and dross, compared with the excellency of the knowlege of Christ Jesus his Lord. And the constant prayer of his whole life, reiterated in the thousand forms which a heart full of love would dictate, seems to be, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to his death.” And the Apostle's case is not singular ; it is the universal feature of regenerate minds. “Unto you therefore which believe

He is precious,"—superlatively precious. In this estimation He has, and must have the preeminence.

Now the great object of Sunday School instruction is to bring the scholars to this estimation of Christ. The instruction is not to be literary, but exclusively and always spiritual. The sacredness of the day, the Sabbath,—the character of the teachers, the avowed friends of Christ,—the worth of the soul, which the whole world could not equal,—the completeness of salvation revealed in the volume which is made the substance of instruction;—all demand that the moments allowed for communicating knowledge, should be occupied in leading the souls of the children to the things which belong to their eternal peace. And all these things are found in the person, work, and example of Christ. Hold Him up to their minds, and they have a sure Foundation for their hopes,—a safe Guide for their steps,—a perfect Pattern for their imitation in every duty and relation of life.

I hail, therefore, this publication with pleasure, as calculated to aid teachers in the important service of addressing their youthful charge concerning Christ. It is a valuable production—simple in its style—enlivened by anecdote—illustrated by subjects familiar to child-

ren, and, above all, contains much of the gospel. Those who aim to save the souls of children will consider these qualifications of the first importance in any work put forth for their use. May the Lord Jesus, who in the days of His flesh, received and blessed children, and encouraged those who brought them to Him, give his sanction and blessing to this attempt to exalt Him in their minds, and win their affections to Himself.

JAMES SHERMAN.

*Surrey Parsonage,*  
*March 18, 1842.*

## AUTHOR'S PREFACE.

---

IN Crantz's history of Greenland, it is related that the Moravian Missionaries, when they began their labours among the interesting inhabitants of that country, committed an error, which only years of bitter experience led them to correct. They thought it would be of no use to proclaim the gospel to ignorant barbarians, till they had first instructed them in the truths of natural religion; such as the being and attributes of God, the nature of His law, and the manifest evils of rebellion against His authority. But their hearers were little interested, and still less benefited, and the brethren were almost in despair. However it occurred to them that they had better try the effect of the gospel. So they began to preach Christ,—His incarnation and sufferings, His death and resurrection. The preaching of the cross proved at once the means of accomplishing their object. Many were amazed at what they heard, were "pricked in their hearts," and speedily led to believe in a crucified Saviour.

Is it not to be feared that this lesson has been lost on many teachers of a later day? Is it not too much the custom to dwell at great length on the principles of natural religion, and general duties, while the peculiar evangelical doctrines to be believed, and which, if rightly received, would become the springs of obedience, are but cursorily treated, or perhaps only alluded to, and taken for granted?

But "the foolishness of God is wiser than men." The preaching of Christ, however it may be deemed

folly by the world, is the wisdom and power of God unto salvation to those who believe. Therefore the apostle is not ashamed of the gospel, but desires to know nothing among his hearers, whether old or young, save CHRIST AND HIM CRUCIFIED. This is the grand theme. And this the Holy Spirit will honour with His blessing. Thus our Lord when He speaks of the ministration of the Spirit, says, "He shall not speak of *Himself*, but He shall take of *mine* and shew it to you."

On sabbath afternoons, during several succeeding months, it devolved on the writer of the following pages to conduct a religious service for a large number of young persons of all ages. After singing and prayer, the time was occupied with an address, followed by familiar questions on the subjects of the afternoon's exercise.

Influenced by the sentiments above expressed, he was solicitous to make Jesus Christ and His salvation the sole subject; and to unfold, from time to time, the glories of His personal character, and the various offices, which He sustains in relation to the children of men. For the sake of order, and to assist the memory, as well as to afford a little additional interest to these exercises, the Names and Titles of Christ were brought forward, as they occur in the *order of the alphabet*.

This arrangement was only open to one objection, namely, that it was too trifling and artificial to comport with the dignity of the subject. But the holy scriptures having in them several instances of *alphabetical* arrangement, even in their most sublime compositions,\* it was

---

\* The arbitrary and artificial structure of the Lamentations of Jeremiah, for instance, is a curious specimen. It was doubtless intended to assist the memory of the Jews, while captives in a strange country. The first chapter contains as many verses as there are letters in the Hebrew alphabet, twenty-two, and the first word in each verse begins with its appropriate letter. The verses in the third chapter are triplets. Each line in the triplet begins with the same letter, and the letters follow alphabetically. It has three times as many verses as the alphabet has letters. The fourth chapter is an alphabetical acrostic in couplets, every alternate line beginning with its appropriate letter in the alphabet.



thought that there could be no great impropriety in following such a precedent.

It may also be objected (as it has been indeed already) "that such subjects as are introduced in this little work, are not suitable for young persons;—they cannot understand these deep things of God, nor the mysteries of experimental religion." To this it may be answered, that so neither can the natural *man* understand the things of God, for they are foolishness to him. But it does not therefore follow that they must never be brought before him. And with regard to children, the same objection might be urged against teaching them the scriptures at all, wherein are not only *some* things *hard* to be understood, but *others* which it is *impossible* fully to comprehend. Nevertheless, we are told earnestly to search these writings ourselves, and diligently to teach them to our children.

The Lectures are here sent forth to the public, with an earnest desire that they may be useful to the young, and acceptable to sabbath school teachers, parents and other instructors of the rising race.

They have been prepared for publication in the present form, amidst many interruptions. Some alterations were necessary to divest them of a little of the colloquial and familiar character which they assumed as addresses. Language acceptable to the *ear*, may not always bear to be presented to the *eye*. A few of the heads have been written more at length, and others introduced to render the subject more complete. Allusions of a merely local nature have been for the most part rejected, and such alterations made in the arrangement of the Lectures, as may render them more generally acceptable.

The writer is conscious that in many instances he has not sufficiently accommodated his style to the intellects of very young persons; while at other times, perhaps, the phraseology has been rendered *too familiar*,

in his effort to render his meaning intelligible to those for whom the Lectures were prepared.

Some of the Titles he found it difficult to explain in a manner suitable to young minds. And yet they could not have been omitted without destroying the completeness of the catalogue. Most of them are to be found in the bible. Some few, however, have been introduced which are not *literally* of scriptural authority, although there are *equivalent* words having a different initial;—such as *Asylum* and *Bondsman*, for *Sanctuary* and *Surety*.

It will be seen also, that some of the Names are more fully elucidated, while others are merely touched upon. This was found necessary in order to avoid repetition. The Titles thus cursorily noticed are, or will be, explained in other parts of the work, under some analagous head.

It was the writer's intention to add a few questions on each Lecture, at the end of the book, together with additional scripture references; for the purpose both of farther unfolding the subjects, and impressing them on the mind. But should the Lectures be used for the purpose of collective instruction, it may be much more profitable to leave it to the teacher to put such questions, and refer to such passages, as may be judged by him suitable for additional elucidation.

May the great Shepherd of the sheep, who has charged His followers to feed His lambs, condescend to bless this humble effort to spread the savour of His Name. May He who distinguished the voluntary offerer of a box of precious ointment with the kind commendation, "She hath done what she could,"—in like manner graciously own this labour of love, and make use of it to render His Names pleasant and attractive, "like ointment poured forth," to many among the rising generation.

## CONTENTS.

---

### LECTURE I.

	PAGE.
Introduction. . . . .	1

### LECTURE II.

Ark. Amen. Author of Eternal Salvation. Author and Finisher of Faith. . . . .	10
---	----

### LECTURE III.

Apple-tree among the Trees of the Wood. Altogether Lovely. All and in All. . . . .	23
--	----

### LECTURE IV.

Anchor. Advocate. Atonement. Almighty Ancient of Days. Apparel. . . . .	40
---	----

### LECTURE V.

Adam. Anointed. Altar. Asylum. . . . .	56
--	----

## LECTURE VI.

Angel. Apostle. Alpha and Omega.	74
----------------------------------	----

## LECTURE VII.

Babe. Blessed and Only Potentate. Bright and Morning Star.	97
--	----

## LECTURE VIII.

Beginning of the Creation of God. Brightness of the Father's Glory. Brother. Bondsman. Bishop of Souls.	115
---	-----

## LECTURE IX.

Brazen Serpent. Branch. Bread.	133
--------------------------------	-----

## LECTURE X.

Bridegroom. Beloved.	150
----------------------	-----

## LECTURE XI.

Bundle of Myrrh and Cluster of Camphire. Balm of Gilead. Begotten of the Father. Burnt Offering. Buckler.	167
---	-----

## LECTURE XII.

Creator. Child. Carpenter. Christ.	188
------------------------------------	-----

## LECTURE XIII.

Champion. Conqueror. Commander. Captain of the Lord's Host. Captain of Salvation, Chief (or Standard Bearer) among Ten Thousand.	211
--	-----

LECTURE XIV.

Covert from the Tempest. Cleft of the Rock. City of Refuge.	
Confidence. . . . .	239

LECTURE XV.

Chosen of God. Called of God. Consecrated for Evermore.	
Covenant to the People. Corner Stone. Crown of Glory and Diadem of Beauty. . . . .	256

LECTURE XVI.

Counselloꝛ. Comforter. Consolation of Israel. . . . .	275
---	-----





# LECTURE I.

---

## INTRODUCTION.

The scriptures. Sacrifices. Who they witness to. Why the bible written. Remarkable Person. Paul's great concern. Important to all. Subject of the Lectures. The plan. Different ways of pointing out the same thing. Christ's Names. Titles. Similitudes. Two ways of telling a story. The battle. The traveller. The portrait. God's way of teaching. Earthly things likenesses of heavenly. Christ's way. Insufficiency of earthly things. Alphabet. Garden. Holy Spirit's influence. Four things to be remembered.

MY DEAR YOUNG FRIENDS,

You know that we are commanded to "search the scriptures." And can any of you tell me the reason given to us, why we are to do it? Because "they testify of CHRIST."

Do you know whose days they were, which kings and prophets desired to see, and yet died and saw them not? They were "the days of the SON OF MAN."

Do you know who it is that "all the prophets give witness to?" And what is the chief subject of their discourses? It is the MESSIAH; for "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10.

Do you know of whom the sacrifices offered up by the Jews were types or images? They picture forth "Christ our Passover sacrificed for us." And all the ceremonies observed by that people from the time the law came by Moses, referred to Him; and were only

*shadows of future good things* to be fully explained when *grace and truth* should come by *Jesus Christ*.

In short, the bible was written entirely to inform men of Christ; and its promises were given to encourage and direct people in waiting for Him and trusting in Him. Abraham was called out from his kindred, and his children were kept separate from the heathen, and mighty changes were brought about among the nations, *all to prepare for Christ's coming*. So great and so remarkable a person is our blessed Saviour.

Can you tell me the name of that great apostle who counted all things but loss for the knowledge of Christ Jesus the Lord? It was Saul of Tarsus, afterwards called Paul. He was a learned man, and might have been greatly honoured by his countrymen, but he counted all as nothing that he might know and serve the Saviour. This was his only business, his sole design. And this appeared in all he did.

When a traveller goes into a strange city, famed for its beauty, the first thing he does is to survey all its buildings, to examine its statues and pictures, and see whatever is new and striking. But it was not so with Paul. The first thing he did, was to go to some place of concourse, a market or exchange, and get together a few people, and preach to them "Jesus and the resurrection." If he wrote a letter to his friends, it made known nothing but "Christ and Him crucified." And so fond was he even of the name of his Lord, that frequently, in the space of a single chapter, that honoured name occurs ten or twenty times.

But now who is this wonderful Person, of whom there was for ages so much talk, and so much expectation?

And why did Paul think so much, and speak so much of Him? *What was Jesus Christ to him?*

Jesus Christ was to Paul just what He was to Abraham, what He was to David, what He was to Peter. And what He is willing and waiting to be to all and each of us.

Now it is very important for us to know what that is; wherefore let me bespeak your earnest attention to what I shall bring before you on this subject in the following Lectures. And first, I will unfold the plan I mean to adopt, and show you the way in which I purpose to set forth what Christ is to those that believe.

You know there are more ways than one in which we can name or point out a person or place. We might call that apostle who leaned on Christ's bosom, "the beloved disciple," or by his name John. In either way people would understand us. We might call the chief city of Judea by its usual name Jerusalem, or by a title descriptive of it, viz. the Holy City. So our neighbours may be known to us by their names, their trades, or by their characters and actions. Now Christ is made known to us in the Bible in these and other ways.

1. By His Names. And we shall find they are unlike the names by which we are known to each other, inasmuch as they all have a most important meaning. Now this meaning I am to try to explain.

2. By His Titles. And these describe what He is in Himself, or what He does for us. Thus He is called the Desire of all Nations, the Advocate, the Lord our Righteousness. Then let us try and find out why He bears those Titles.



3. By Similitudes or comparisons to things with or without life. Thus we have the Lion of the Tribe of Judah ; the Covert from the Tempest. And these also I am to endeavour, in dependence on the Holy Spirit's help to unfold. And in considering these, we shall have occasion, as we go on from one to another, to admire the wonderful condescension of our Saviour in stooping to make himself known in such familiar ways. For we all know if a person talk with us about things which we *have never seen*, how little impression his words make on our minds, unless he explain himself by comparisons with things which we *have seen*.

For instance, if one describe a battle between two armies, if he tell us of their numbers, their subdivision and battle array, and that one overcame the other, and drove the conquered foe off the field; the impression on our minds would not be near so lively, as if he were to describe the thing more particularly;—the furious looks of the soldiers, the shock of their savage encounter; the roaring of the cannon, the shrieks of the wounded, the groans of the dying; the gushing blood staining all the earth, the slaughtered heaps covering all the ground. I say, our minds would be more excited by this way of telling the story than by any other. The reason is, that in this way our *imagination*, or fancy, is set to work, and immediately forms to itself a *picture* of all these horrors, assisted by what little we have seen of wounds and blood, confusion and cruelty.

Or if a traveller were to tell us of a lovely country he had passed through, he might seek to awaken our admiration by all the fine words he could muster; he might call it beautiful, lovely, splendid,—but all would

not serve so effectually as a few lively *descriptions* of those things which made it so beautiful,—the rivers, the waterfalls, the hills, the valleys, and the trees. But still greater would be his success in making us understand him, and feel the same admiration as himself, if he were to set before us some well drawn *pictures* of these scenes, portraying them in all their *bright colours* and *lovely forms*.

So, if I were to speak to you of some venerable man, and say that “there was majesty in his looks, and dignity in his person,” you would not get half so good an idea of him, as if I were to shew you *his portrait*; supposing that this picture was a striking likeness of all that made him appear so venerable. Now, there is this difference between a real picture, and a similitude or comparison. A picture conveys the impression to the mind *through the eye*; a lively and familiar comparison does the same *through the imagination*.

Just in this way, God has made Himself and His mind known to us. He has made wonderful use of the imagination in His instructions to us. He has used similitudes. He has set forth *heavenly* things, of which we know nothing, by comparing them to *earthly* things, with which we are familiar, that thereby we may the better understand them. Not that earthly things can fully describe heavenly things, any more than a picture can really call up before us houses, and cattle, and green fields; but as the picture gives us the image of these, so earthly things become to us faint *likenesses* of the heavenly; and thus He stoops to our weakness, lest, otherwise, we should know nothing of them at all.



And just so Jesus Christ used to teach the people when on earth. He taught them by parables, each of which is a sort of picture spread out before the eye of the mind.

So when He would have them to know that there was no way to heaven, but through Him, He would say, "I am the Door." And when He would teach them how kind He was to them that follow Him, and how careful of them, He would say, "I am the Good Shepherd." When He would impress on their minds, how weak and worthless they were without Him, He would call Himself the Vine, and His disciples the branches. If we follow His counsels, then, He says, we build on a rock; and if not, then we are like the foolish man who built his house on the sand. And all this, a *child* can easily understand, much more a wayfaring *man*, though a fool. None can err therein, except those who wish to go astray.

As, for instance, if I were to say of some man,—*Such an one is a lion*; and if I were to say of others, that *they were swine*; my words would require no explanation, but you would instantly know that the first was very *bold*, and the rest were very *unclean*.

Neither can our Saviour be misunderstood. When He says, "I am the Bread of life," he evidently means that He is as needful for the life of the soul, as bread is for that of the body. And so of all those objects to which He claims resemblance.

Now our Lord's object was to preach *Himself*, to call all the world to the love and worship of *Himself*. And as a picture, of some part of a temple, could not give the mind a full idea of its magnificence, so our

Lord, finding no *one* thing worthy to compare Himself to, brings forward all that is beautiful, and lovely, and endearing, in the whole universe to shadow forth His glory. He exhausts all the powers of words and things in describing himself, heaps one figure on another, and ends by telling us, we can never by searching find Him out to perfection. And in the same manner do all the prophets witness to his glory.

“Join all the names of love and power,  
That ever men or angels bore ;  
All are too mean to speak his worth,  
Or set Immanuel's glory forth.

“Nor earth, nor seas, nor sun, nor stars,  
Nor heaven his FULL resemblance bears,  
His beauties we can never trace  
Till we behold him face to face.”

Now then, I trust you are able to see, not only what is to be the subject of these lectures, but are prepared for the way in which that subject is to be brought before you. The LORD JESUS CHRIST is the great subject. And since He has been pleased to present Himself to us under a great variety of *names* and *images* for our better understanding, it is by the consideration of them, one by one, that we will seek to know Him. It is in this way, that we can best find out *what Jesus Christ was to Paul*, that he thought so much of Him; and what He is *willing to be to us* if we truly come to Him, and learn of Him.

The Names, Titles, and Similitudes, of the Lord Jesus, are to be brought before you, according to their respective letters in the order of the ALPHABET.

And I will liken this Alphabet to a choice garden or

orchard, in which every several letter is a tree; and every tree will be found, more or less, covered with clusters of pleasant and refreshing fruit. Here is great plenty and great variety. And while I invite all of you to take a walk along with me in this garden, I would at the same time devoutly address the Holy Spirit, in the words of the ancient Church, and say, "Awake, O north wind, and come, thou south; blow upon this garden, that the spices thereof may flow out." For it is only by the Spirit's influence, that we can perceive any fragrance in these things, or extract any nourishment out of them.

And if He deign to walk with us, and shew us through this garden, it will be like "the mountains of myrrh, and the hills of frankincense," and will yield us not only pleasure but profit. Our hearts will burn within us, while He talks with us by the way, and opens to us the Scriptures; and expounds those things "concerning Christ that are written in the law, and the psalms, and the prophets."

We shall take as many of these Names and Titles at a time, as will suffice for a Lecture, and at the close of each, we will ask you a few questions, that we may find out how far you have been able to understand what has been said.

And now I trust you will bear in mind these four things:—

1. That all knowledge will be useless to you in the end without the knowledge of Christ. If you could become as wise as king Solomon, or could know as much as the angels in heaven, all would avail you nothing

without the knowledge of Christ; "for this is life eternal to know Jesus Christ whom God has sent."

2. That without prayer for the Holy Spirit you never can have this knowledge, for He alone it is who can truly "take of the things of Christ and shew them to you."

3. That mere outward knowledge of what He is to others, will do *you* no good. You must know Him for *yourself*. Of what service is it to a poor man to know that there is gold in his neighbour's chest, or that there is bread in his neighbour's house, unless *he* can have a share? What comfort was it to the rich man to see heaven afar off and Lazarus there, while still a great gulf separated *him* from it? So you may hear and read of Christ, and think and speak of Him, but all will do you no good, except you believe in Him and love Him.

4. Remember to bless God every day for the Bible which testifies of Christ; and give thanks that you in your early days, like Timothy, are led to "know the Holy Scriptures which are able to make you wise unto salvation through faith in the Saviour." Oh that God may teach you to love the Bible!

"Here are our choicest treasures hid,  
Here our best comfort lies!  
Here our desires are satisfied  
And hence our hopes arise.

"Here do we learn how Christ has died  
To save our souls from hell;  
Not all the books on earth beside,  
Such heavenly wonders tell.

"Then let us love the bible more,  
And take a fresh delight,  
By day to read these wonders o'er,  
And meditate by night."

## LECTURE II.

---

ARK. AMEN. AUTHOR OF ETERNAL SALVATION.  
AUTHOR AND FINISHER OF FAITH.

The Teacher's aim. First picture. *Ark*. Why built. The unsuccessful preacher. Ark why like Christ. The ship on fire. The deliverance. The infatuated men. Who are like them. Description of the deluge. Caution. Invitation. *Amen*. Man's promises. Pharaoh's butler. Christ's promise *Author of Eternal Salvation*. Part in this life. Pardon. Adoption. Joy in grief. The uncouth messenger. Heaven. Encouraging prospects. *Author and Finisher of Faith*. What is Faith. Abraham. Moses. What we believe. Effects of belief. How Christ its Author and Finisher. Three things. 1. Pains to be taken in Religion. 2. Ridicule to be despised. 3. Christ to be trusted.

CHILDREN, you have heard over and over again, that when our Saviour lived here on earth, many of those that had little ones, brought them to Him, that He might take notice of them, and put His hands on them.

And was the Lord pleased with what they did? Oh yes! and encouraged others to do the same, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Now why do we who are your teachers, take so much pains to meet you from one sabbath to another, and explain the bible to you? It is with the hope of *bringing you to Jesus*. This is the end of all our instructions, and it is this hope which keeps us at work. And this is why I have undertaken to bring before you, these Lectures about our blessed Saviour.



May I promise myself that you will attend to them, and try to understand them? I hope I may. I will try to make them very plain. And may the Holy Spirit give you His grace, that you may not only learn right notions concerning Him, but that your hearts may be opened to receive and love Him.

Now, the first similitude or picture of our Lord which I will shew you, is a very instructive one. It is the

(1.) ARK. If you will turn to Gen. vi., and read from the fourteenth verse, you will see the directions God gave to Noah, to build an ark or great ship, that might swim on the water, and carry safely himself and his family, and a great multitude of animals. The occasion of this great ship being built, you all know. The people of the world had grown so wicked, that God said he would bear with them no longer, but would sweep them off with a deluge; yet being merciful and long suffering, and not willing that any should perish, he gave them space for repentance, and allowed Noah and his three sons, time to build this ark.

And all this time Noah *preached* to them, and warned them of the flood that was coming. But it appears that he was a most unsuccessful preacher, for we do not read of one that was converted; but his "words seemed as idle tales, and they believed them not."

He preached to them also by his practice; for he immediately set to work to build the ark, as God had commanded. This work occupied him one hundred and twenty years; and, doubtless, all this time, the people of that age scoffed at him, as a weak and crazy man, and made his person and his work a standing jest.



And this is just the fate the warnings of God's preachers meet with nowadays. People still despise all the threatenings of the bible, and live on from day to day, as if heaven and hell were fables.

Now this Ark is a figure of Christ. As there was no safety, when the flood came, but for those *within the Ark*, so, *out of Christ*, there is nothing but certain destruction for us all.

A few years ago, a noble ship, with some hundreds of people on board, left England to go to a far country. They soon lost sight of the land, and then, day after day, saw nothing but the sky above, and the water beneath. And as they rode swiftly on, they comforted themselves with thoughts of the new home they were going to, and planned what they would do when they should get there.

But in the midst of their dreams, a man came rushing up from the bottom of the ship, crying out that there was a fire below, and that the flames had caught the spirit casks. In an instant water was poured down, but in vain; the flames roared, and the timbers cracked, and the smoke poured out its stifling clouds, till they could get near no longer.

Here was a dreadful condition! All around them, there was nothing for hundreds of miles, but the deep sea. And, what between fire within, and water without, there was no hope of escape!

Then the sailors who had just before blasphemed God, prayed to him; and women and children, with frantic cries, sought their husbands and parents. And there were Sunday School children there, too, who had been taught to know the Saviour, and in that fearful

moment, they were seen praying to Him; and all on board prepared to sleep that night in eternity. They let the sea rush into the ports, to check the flames, and then awaited their fate.

But God, in his great mercy, sent them deliverance. Another ship almost immediately came in sight, and all who were willing made their escape, though with difficulty, from the burning ship.

Yet, strange to tell, *some* were NOT WILLING! They saw others get away safely, but nothing could arouse *them*. They obstinately refused to move.

You say, naturally enough, "What infatuated men they must have been!" Indeed, but for the suspicion that fright had stupified them, you would say, "They richly *deserved to perish*."

But now, pause for a moment. In condemning their conduct, do you not pass sentence on yourself? Is it *certain* you will outlive this night? Is there not a more dreadful fire waiting to devour the ungodly? and a far more dreadful flood, fast rising to overwhelm the unbelieving? "Because there is wrath, beware lest he take thee away with his stroke."

You are in danger, and you are warned of it. You are a sinner, and you know it. You are unhappy, because insecure, and you feel it. And yet when God provides an ARK for your salvation, even Christ, you will not come unto Him that you might have life.

This, then, is your condemnation, that God has provided a Saviour, and you will not be saved. God has provided an ARK, and you will not enter it. Take care, then, that that which overwhelmed the scoffers in the days of Noah, does not come upon you.

They despised him and his ark. They bought, they sold, they built houses, they planted vineyards, as if all were to last for ever ; and the very children scoffed at the pious Noah and his great ship, while as yet the flood came not. But in the very midst of their traffic and sport, the windows of heaven were opened, the skies sent out a sound, the voice of God's thunder was in the heavens, the floods poured down on them, and swept them all away.

In that dreadful hour, think of the confusion and disorder that must have everywhere prevailed. In the market place, where the sellers and buyers were busy wrangling, as usual, over their bargains,—how their faces gathered blackness, and their knees smote against each other, as the dreadful tidings spread, that Noah's despised flood was come. In the joyous festival where the revelling guests were saying “ that to-morrow should be as this day, and more abundant,”—in taverns and gardens, in palaces and prisons,—what wild disorder ! what sudden fright ! what dreadful despair !

The rain came down in one sheet of water, while the “ sea and the waves were roaring, and men's hearts failing them for fear ;” and the waters of the sea, forgetting their proper bounds, rushed through the crowded streets, and thoroughfares, driving the wretched inhabitants, first to the chambers, and then to the roofs of their dwellings, which, with themselves, were quickly buried in the water.

Deep called unto deep at the noise of God's waterspouts, and all his waves and billows went over them. Noah alone, and his little family, were safe, for God had “ shut them in” the Ark, which, rising with the flood, rode

safely on the wave. Within the Ark there was the voice of joy and praise, while without, there was darkness, death, and despair.

And oh! how dreadful was the prospect when they looked out at the windows and saw the dead *carcasses of those that believed not*, floating about on the waters; and the poor affrighted creatures that were still alive, climbing to the highest hills and mountains, with unavailing efforts to escape the rising flood.

Were there ever any who hardened themselves against God and prospered? Take care, then, lest there be in any of you, an evil heart of unbelief; lest God say to you hereafter, "Behold, ye despisers, and wonder, and perish. Because, when I called, ye refused, now when your fear cometh, I will laugh at your calamity."

Come, then, with me into the ARK. Let us all pray to Christ. Let us knock at the door of mercy *now*, and enter before the storm comes, that we may be housed "when it shall hail, coming down on the ungodly."

Now, the long suffering of God waits on *thee*, as it did on the disobedient in the days of Noah. Oh despise it not, but let it lead thee to repentance. Now the tempest of God's wrath is held back; oh fear it, and hide yourselves in time.

For one hundred and twenty years, those evil men waxed worse and worse, saying, "Where is the promise of his coming?" They laughed at the threatening. Not so Noah. He was moved with fear. And for one hundred and twenty years, did he also wait the promised salvation. I do not mean that he waited in idleness and did nothing. No. He waited in God's own way. He waited and wrought at his Ark, and thus "worked out



his own salvation." Nor did he wait in vain, for blessed are all that wait for God.

Learn then that *promises* and *threatenings* will be both fulfilled by the Lord, for he is the

(2.) AMEN. The faithful and true Witness. Rev. iii. 14. The meaning of this word is *true* and *certain*. You must have been often struck with our Lord's frequent use of the word *Verily*, in his sermons. This is the same word as Amen, and calls us to mark the *certainty* of all he says.

You know nothing is more common than for men to make promises to each other, and nothing more common than to forget them.

Do you remember the story of Joseph in the Egyptian prison? Pharaoh's butler, you know, was in the same prison with him, and dreamed a dream. And when Joseph went to him in the morning, seeing him to be sad, he asked what ailed him; "Oh," he said, "I have had a dream," So he related the dream; and Joseph told him what it meant, that in three days, he should be led out of prison, and should wait on Pharaoh a before. And then Joseph said, "But think on me, when it shall be well with thee, and make mention of me to Pharaoh, and bring me out of this house, for, indeed, I was stolen away, and have done nothing that they should put me in this dungeon:" and, no doubt the butler promised to do all this. But though it came to pass as Joseph had said, and in three days, the man again handed wine to Pharaoh, "*yet did not the chief butler remember Joseph, but forgot him.*" And if the king had not dreamed a dream, two years afterwards,

that wanted interpretation too, this unfaithful butler might never again have thought of the poor captive he had left behind him in the dungeon.

Suppose some one were to make you a promise that when you should become a man, he would give you a house, and set you up in the world. He might be a kind man and mean what he said; but still you would be afraid *fully* to reckon on it. And why? Because something might happen to prevent your receiving the benefit. He might *forget*, or *change his mind*, or he might *die*, long before you grew up to manhood. So another might threaten to do you harm; but for the same reasons, you would hope to escape his anger.

But you see at once, it cannot be so with Christ. He has said "it shall be well with the righteous and ill with the wicked." And though the sky over our heads, and the ground under our feet, shall pass away, not a jot of anything He has said, shall pass unfulfilled. He is the AMEN the Faithful and True Witness. Think not, then, that He can forget his threatenings. Neither suspect His promises, but take him at His word; so shall you experience Him to be the

(3.) AUTHOR OF ETERNAL SALVATION unto all them that obey Him. This is another of our Lord's many Titles. See Heb. v. 9. Now, to *obey* Him, is to *believe* on Him with your heart: for He *commands* us to believe, and he that believeth hath *everlasting* life, and shall *never* come into condemnation.

Take notice of this,—*eternal salvation*. After the ark had carried Noah and his family about for a little while, it landed them again on the earth; and left them still sinners, and liable to sickness and death. c



But that ARK, of which Noah's was only a type, will surely carry all that are in it to that land, "where the inhabitant shall no more say, I am sick," and where they that dwell therein, shall be forgiven their iniquity, and sin no more.

But you must not think that because it is called *eternal* salvation, we do not enjoy any of it here on earth. It begins here, though it is made perfect in heaven.

Can you tell me any part of this salvation which we receive here on earth?

Do we not get *pardon*? Oh, what joy to the thief that is chained up in the dark dungeon, where the sun never shines; where he lies on the cold stone, and is kept on bread and water,—what joy, if some day when he is weeping over his misery, the door open, and the king's son enter with a *pardon* in his hand! Now Christ is the Author of *our* pardon; and he delivers it to us in this world.

And do we not receive *adoption*? If a rich man takes pity on a little starving ragged boy whom he meets in the street, or raises up from a dunghill; and take him by the hand, and have him washed and clothed, and lead him home to his own mansion, and set him at his own table and call him his own child;—do you not think it a wonderful thing for the poor boy? Certainly you do.

But what is this to God's taking us into *His* family, and washing us from our sins, and putting on us his best robe, and calling us, his *pleasant children*, his *dear children*? This is adoption. And who is the Author of all this? the Lord Jesus, for all this He purchased for us by His death.

But this salvation includes every thing; and time would fail to go over it all;—peace, and joy, and holiness, and wisdom. Get this,—and earth will be yours, and you shall enjoy it too. Affliction shall be yours, for it shall do you good. Death shall be yours, for though he may handle you roughly, he means you no harm. He waits on Christ, who says to him, “Go and fetch that little boy who believes in me, and bring him on your shoulders through the dark passage, into this bright world; for where I am, there shall he be also.” Death is but Christ’s servant, who says to him “Do this, and he doeth it.”

And then you will wear a crown of glory, and be dressed in white robes, and walk the golden streets of the heavenly city, and drink of the river of God’s pleasures, which makes glad all the city of God. *There*, there, is no more pain, no more sorrow. When we get there, Christ’s own soft hands shall wipe away all tears from our eyes, and He will speak comfortably to us. And God will smile on us, “for the Father himself loveth us.” Angels will laugh upon us, and rejoice over us with singing. The spirits of the just will embrace us, and everything will look bright, and pleasant, and delightful. And this *for ever!*

And who is the Author of all this? The Lord Jesus. Oh let us love him and strive to please him. And does this prospect delight us? Shall we then think much of the little trouble we meet with in getting there? Oh “let us lay aside every weight, and the sin that easily besets us, and run the race set before us, looking unto Jesus” (once more) under another of His Titles, namely, the

(4.) AUTHOR AND FINISHER OF OUR FAITH. Heb. xii. 2. If I were to ask these children how came Noah to prepare an ark for the saving of his house, most of them would be able to say that he did it "by faith." But now, can you answer the question, What is faith? One of you answers, "Belief;"—another says, "The substance of things hoped for, the evidence of things not seen." Yes, children, the bible tells us that this is faith,—“the evidence of things not seen.”

Just now, I told you about a ship taking fire, and the great danger the people were in of a dreadful death. Now would you call it *faith*, that led them to fear and tremble, and to wish to escape? surely not. They *believed* the danger, it is true; but then it was because they *saw* it. *This* belief could not be called *faith*.

But we read that Noah believed things “*not seen as yet.*” *This* was faith. God said that he would drown the world. And though it was contrary to all Noah had ever seen or heard of, and seemed very unlikely, yet because God had said so, therefore he believed it.

So Abraham believed *things not seen as yet.* So Moses believed just what God told him. And so *we* must believe. Now, what do we believe? We believe, *though not seen as yet*, that

“There is, beyond the sky,  
A heaven of joy and love;  
And holy children, when they die,  
Go to that world above.”

And we believe also, though not seen as yet,—and God grant that none here may ever see it!—we believe that

“There is a dreadful hell,  
And everlasting pains;  
Where sinners must with devils dwell,  
In darkness, fire, and chains.”

If we stedfastly believe this, then we are moved with fear, and we say, "What shall we do to be saved? how shall we escape the one, and gain the other?" Then comes the Holy Spirit, and shews us the way, and leads us to Christ, the ARK of our refuge; and by faith we enter into Him, and continue in Him, and are carried safe to heaven.

Now Christ sends His Spirit to give us this faith:—as it is written, "By grace are ye saved through faith, and *that not of yourselves; it is the gift of God.*" And the disciples prayed, "Lord, *increase our faith.*"

Jesus Christ, then, is the AUTHOR OF OUR FAITH.

You know what it is to be the Author of a book. Jesus Christ is the Author of the bible, and therein he tells us *what we are to believe.* And in *this* way He is the AUTHOR OF OUR FAITH. But not only thus,—He also removes the difficulties out of our way, and persuades and enables us to give full credit to his word, and so draws us to himself.

And then He is the FINISHER OF FAITH. He prays for us, that our faith fail not; and daily "fulfils in us the work of faith with power;" and keeps before our minds a lively impression of the things that are to be believed all along, till we come

"Where faith is sweetly lost in sight,  
And hope in full, supreme delight,  
And everlasting love."

All this, Christ does as the AUTHOR AND FINISHER OF OUR FAITH.

From all that has been said, learn three things:—

1. Learn to take pains in religion, and work out your salvation with fear and trembling. Noah thought



nothing of the trouble of building the Ark; though this great ship was about thirty-three times as large as this chapel, or nearly half as large as St. Paul's cathedral, and must have cost an immense deal of labour, and time, and money. You must not expect to obtain salvation, although it is a free gift, without much labour and pains.

2. Learn to despise the sneers and laughter of the wicked. If Noah had consulted his credit instead of his safety, he would have perished with the rest. Is it not better to be laughed at with a few who are saved, than to perish with the multitude?

3. Learn to believe all that Christ says; his promises as well as his threatenings. His word was *never* forfeited. When he says, "Come unto me, and I will give you rest," He is quite sincere, and means what He says; and will in no wise, no, *in no wise*, whoever you are, cast you out. Let us all, then, trust in Him; so shall we have "power to become the sons of God," and may say with confidence,

"He by Himself hath sworn,  
We on His oath depend,  
We shall, on eagles' wings upborne,  
To heaven ascend.  
We shall behold His face,  
We shall His power adore,  
And sing the wonders of His grace  
For evermore."

## LECTURE III.

---

APPLE-TREE AMONG THE TREES. ALTOGETHER  
LOVELY. ALL AND IN ALL.

The universal enquiry. What is *not* an answer. What *is* an answer. *Apple-tree*. Citron. Its Fruit. The wood. The prize. Beautiful picture of Christ. Garden of Eden. The two trees. A better tree than either. Its virtues. Open to all. *Altogether lovely*. None perfect. Christ alone *altogether* lovely. Testimonies of those who know him. Foolish preference. The blind man. His solace. The inward eye. A worse blindness deplored. Exhortation. *All and in all*. Christ every where. Sea. Frozen Mountain. Where especially present. What is a man's all. The covetous. The proud. Children's all. Correct choice. Shortness of time. Only question in eternity. Bacon the sculptor. His all. Inscription on his tomb. What the dying Christian takes with him. Worldly man in a storm. What *he* takes into eternity. Conclusion.

THERE are many who say, "Who will shew us any good?" And you, children, say so in your hearts. All say so. All want to *see good*. Now some point to one thing which they call good, and some to another.

Most men point to gold and silver, and say, "See how they glitter; surely, *they* must be good, for all the world is gone after *them*;—come let *us* try to get some." And what if they do get some? What if they get hundreds and thousands of half-crowns or sovereigns? what if they heap up treasures like the sand? Will that satisfy them? Hear what Solomon says. (Ecc. v. 10.)



“He that loveth silver shall not be satisfied with silver.” Oh no! never *satisfied* with it. Many rich men gnaw their tongues with pain and vexation, because they can find no *good* in their riches. They do not satisfy.

But suppose silver and gold *did* satisfy people. Suppose twenty shillings would always buy a certain amount of happiness; and suppose a man's joy increased just as fast as his riches were multiplied. And suppose that the man who had a hundred pounds was happy; and he that had a thousand pounds was more happy still; and he that had got many thousands was happiest of all. What then? Why, just as the man would begin to think he had got enough, and to say to his soul, “Soul, thou hast much goods laid up for many years, eat, drink, and be merry;”—just then would death strike him with his dart, and God would pronounce him a fool, because he had not laid up his treasure in heaven.

Where, then, is the good of riches, even if they could purchase happiness, seeing that we must so soon be stripped of all, and go out of the world, naked as we came into it. But riches *cannot give us content*; no, they cannot buy an hour's real pleasure.

If you will favour me with your attention, I am prepared this day to set before you that which will be a full and satisfactory answer to this most interesting question,—“Who will shew us any good?” Attend; and I will shew you that which is *really good*.

Behold, the Lord Jesus Christ as the

(5.) APPLE-TREE among the trees of the wood.  
Sol. Song, ii. 3. By the apple-tree, to which Jesus

Christ is here compared, is most likely meant the *citron apple-tree*, which, in the East, is a very beautiful tree, and grows to a great size. Its height and comeliness render it the choicest "among the trees of the wood." A powerful reviving scent comes forth from every part of the tree, perfuming the air, refreshing the weary traveller as he passes by, and inviting him to repose under its cool shadow. The leaves are of a deep green, and always continue on the tree; and its boughs are laden with fruit of a rich golden colour, and of a most delicious taste. And so reviving is even the smell of these delicious apples that the people use them just as we use scent-bottles, to restore the fainting, and revive the drooping; and the women of the country carry them about, or keep them by, for that purpose.

At one season of the year the golden apples and the snow-white blossoms hang both together on the tree. This may explain that passage,—“A word fitly spoken is like apples of gold in pictures (or lattice-work) of silver.” Prov. xxv. 11. *Words*, you know, are in the bible, called “the fruit of the lips.” And Oh, how fit, how reviving, how delicious are the fruits of Christ’s lips! His promises, His precepts, His invitations. “The words of the Lord are pure, enlightening the eyes, rejoicing the heart, converting the soul, making wise the simple. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey or the honey comb.” Psa. xix. 7—10.

What a word is that, “Come unto me, and I will give you rest;” and “If any man thirst, let him come unto me and drink.” No other tree but the Lord Jesus can bear such fruits as these, fruits which revive the faint-

ing spirit. And well may those who have tried their virtue, say still,—“Comfort me with apples.” Sol. Song, ii. 5. “As the Apple-tree among the trees of the wood, so is my Beloved among the sons.”

Doubtless, some of you have often wandered in the woods, in the warm summer’s day; and, when tired, have been glad to lie down in their cool refreshing shadow. But in those woods you might search in vain for fruit worth the trouble of gathering. No one goes into a wood to look for apples. The trees of the wood are for timber to build with, or to make fires of; they bring forth no fruit, and are of no great use till cut down.

But suppose you were in a great forest, where you had taken refuge from the scorching heat of the sun. Suppose you had wandered about all day, and were in want of food; and that you were almost famished with thirst, and parched with heat, and ready to drop down with fatigue. Would you not be delighted, if you were all at once to see before you a great Apple-tree, such as I have described, loaded with rich, ripe, golden fruit, and the branches stooping to the ground with their weight; while their rich perfume revived your spirits, and invited you to taste? If you were thus weary and athirst, nothing could induce you to pass it by. It would be too tempting. There is the cool shade; there is food,—meat and drink too; and there is a reviving fragrance with it all, to entertain one sense, while another is regaled. “Oh,” you would say, “here is a prize!—this is just what I want! this is the best tree I have seen yet.” And you would hasten to get under its shadow. You would eagerly pluck the tempting fruit. And oh! how sweet would it be to your taste!

Now here you have a beautiful picture of the Lord Jesus. As this "*Apple-tree among the trees of the wood, so is my beloved among the sons,*"—so is Christ among all created objects.

No other tree is to be compared with this. Some are poisonous and destructive, trees of mischief, which Satan has planted. And some are prickly, and wound the hands of those that touch them. Only this Tree of trees can furnish the soul with food and medicine, shelter and support, and satisfy all its wants. Those that have tasted that the Lord is gracious, can witness to this. Each of them is ready to say, "I sat down under His shadow with great delight, and His fruit was sweet to my taste."

Did you ever think what a delightful place the garden of Eden must have been, when Adam and Eve walked through its groves, before their sin brought a curse upon it, and uprooted it all? "Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." But amidst all the trees, there were two there, that no other garden or orchard on earth ever had.

There was the Tree of Knowledge of good and evil; and *that* was a *forbidden* tree. And therefore, however good it might be in itself, it was evil for those who offended God by touching it. Then there was the Tree of Life. The fruit of this tree they were not forbidden to touch. And it stood right in the midst of the garden.

I dare say you would all listen very attentively if I could undertake exactly to shew you what sort of trees these were, and what kind of fruit they bore. But



though I cannot satisfy your curiosity; I cannot shew you any trees like these, nor yet set before you pictures of them, nor yet describe them to you; yet, blessed be God! I can shew you a *better Tree than either of them*.

“What,” say you, “better than the Tree of Knowledge?” Yes, better than the Tree of Knowledge, for that turned out to them that eat of it, the Tree of Death. “And better than the Tree of Life?” Yes, better than the Tree of Life. Behold it! Come and look at this TREE of trees, the true TREE OF KNOWLEDGE, of which you may eat and grow wise, and *not* die,—the true TREE OF LIFE, of which, if you eat, you shall live for ever.

Oh, taste its fruit, “taste and see that the Lord is good;” and tell me if you think there is such another tree in all the world. Its wide spreading branches stretch far away over the whole earth, laden with the blessings of salvation. Its *shadow* gives safety and defence. Those that dwell under it shall “revive as the corn and grow as the vine.” Its *leaves* are for the healing of the nations; and its *fruit*—no tongue can describe it. Angels and men, to all eternity, will feed and feast on it; and drink in from its wondrous virtue, immortality and eternal life, fulness of joy and pleasures for evermore.

But in vain we discourse of its excellence. You must taste it, or you can know nothing of it. Ho! ye wanderers! ye discontented ones! ye who feed on husks, and say “who will shew us any good?” Bend your steps hither. Come and sit down under the shadow of this Tree. Yea, *dwell* here, and live on the fruit that continually drops from its branches. “Eat abundantly,



O friends, and drink, O beloved; eat ye that which is good, and let your souls delight themselves in fatness." So, when you have *tasted and handled* for yourselves, shall you be ready to speak of Him to others, and joyfully witness, with all true christians, that He is also the

(6.) ALTOGETHER LOVELY. Sol. Song, v. 16. There is a loveliness of body, and a loveliness of mind. So we may speak of a lovely face, and a lovely character. These may be found in the same person, or not. There may be a beautiful mind in an ugly body, and contrariwise.

But neither is the person nor character of any man or woman on earth *altogether lovely*. We must go to another world to look for one who answers to this description. And you may think that an angel can claim this title. But it is written that God charges his angels with folly. Job iv. 18. Not that they are sinful; for they would not be in heaven if they were; but that, in the *highest sense*, it cannot be said of one of them, *He is altogether lovely*.

All the people on earth have faults, which they may see themselves if they will; but if *they* cannot see them, others can discern them without trouble.

Perhaps you are able to think of one who has a beautiful countenance, but a mean body. One whom you know, may have all riches and honours, and, withal be covetous and proud. Another may be kind and good tempered, but ignorant or slothful. Another may be wise and learned, but selfish or wayward. He may be versed in all sciences, but, as dead flies spoil the

savour of the richest ointment, "so doth a little folly him that is in reputation for wisdom and honour." Ecc. x. 1.

We read in the Bible of a great officer who had fame, and fortune, and whatever men value most;—BUT he was a leper. Absalom was exceedingly handsome in face and figure,—BUT he was a monster of wickedness. Solomon was wise above all that ever lived,—BUT he was foolish enough to bow to false Gods. Moses was very meek,—BUT could not always command his temper. Peter was a man of great boldness and courage, and YET once a serving maid laughed him out of his religion.

And suppose you could find one who was kind, obliging, wise, and lovely; one who was free from all the faults just mentioned; still, whoever he is,—he is a *sinner*; and this you know is a sad deformity indeed.

But, turn your eyes on the Lord Jesus, and you will behold one who is ALTOGETHER LOVELY. You cannot name a single good quality which He does not possess in all its perfection. He is "the brightest, sweetest, fairest one, whom eyes have seen or angels known." A Lamb truly without spot or blemish.

"All over lovely is my Lord,  
Must be belov'd and yet ador'd;  
His worth, if all the nations knew,  
Sure the whole earth would love Him too."

Oh that I could worthily set Him forth! Oh that I had the tongue of that man of God, which was like the "pen of a ready writer," when his "heart was inditing a good matter" concerning the King.

"Thou art fairer than the children of men," said David. "Thou art the chiefest among ten thousand," said Solomon. "As the Apple-tree among the trees of the wood, so is my Beloved among the sons." Isaiah's lips are on fire when he talks of Christ. He calls Him the "BRANCH beautiful and glorious," whose "fruit is comely and excellent." And again he describes Him as a Mighty Conqueror arrayed in "glorious apparel, travelling on in the greatness of his strength." Ezekiel paints him as a tender shepherd, moved with compassion, going forth on the "mountains, whereon his sheep have been scattered in the cloudy and dark day," and gathering the poor wanderers into His fold. And the apostles who were "eye witnesses of His majesty," and saw how *full* He was of grace and truth, could scarcely speak or write of Him without constantly breaking out into wonder and praise.

And can *you* not recount some of His excellencies? If we talk of wisdom, does He not know every thing? If we speak of mercy, is He not Love itself? If of glory, O how glorious must He be who made the bright sun and built the lofty sky! And yet, though He is the Lord of angels and the King of kings, he is spoken of as "*lowly* and riding on a colt the foal of an ass."

Still, though you know He possesses all these excellencies, most of you can think of Him without loving Him. Alas! how deplorable that blindness which does not see His beauty so as to be in love with it. When we speak of Him, you turn away and are ready to say, "Why so much ado? What is thy beloved more than another that we should regard Him?" You prefer the foolish shows of time and sense. A gaudy dress, a

gay ribband, a lively picture, or a little shining dust draws your eyes and hearts ; and for the sake of these you turn away from Him, on whom angels gaze with wonder and joy.

You are all ready to pity the condition of the poor blind man, who gropes his way in the dark, even while the bright sun is shining on all around ; who never has aught before him but a dismal blank, while you can see the green fields, the lovely sky, and all the fair objects of which the world is so full. And you say when you contrast your own favoured lot with his, "Truly the light is sweet, and a pleasant thing it is to behold the sun."

But yet that blind man yonder, who continually lives and moves in the dark, so far as this world is concerned, may have his inward eye, the eye of his mind open. And like the great poet Milton, who you know was blind, he may, in imagination, see such visions of glory and grandeur pass before him, as may make up to him for the loss of his bodily sight. Or if he be a poor and unlearned man, he may yet be entertained with such delightful spiritual sights of the glory of Christ as may cause him to sing for joy.

But here is a blindness which shuts the soul quite out from the light of God's love ; so that those thus blinded "*cannot see* the kingdom of God ;" *cannot* at all "*see* the good of His chosen." Satan blindfolds them lest the light of the glory of Christ, the Sun of righteousness, should shine into their minds.

Poor benighted soul ! we pity thy sad state, though thou carest not for it thyself. But what shall we say to arouse thee ? how can we make thee sensible of thy

misery? Oh, awake out of sleep, and hasten to Him who counsels *thee* to anoint thine eyes with eyesalve, of His own providing, that thou mayest see. "Rise, He calleth thee," and is waiting to perform that wondrous cure on the eyes of thy mind, which He performed on the bodily eyes of those who formerly cried to Him, "Thou Son of David, have mercy on us."

Then you will (by that faith which is the evidence of things not seen) "behold the beauty of the Lord," while you "enquire in His temple;" and hereafter, in the land that is very far off, you shall, without a veil, "see the King in His beauty," and be "satisfied when you awake up in His likeness."

"There, where the blessed Jesus reigns,  
In heaven's unmeasur'd space,  
You'll spend a long eternity  
In pleasure and in praise.  
Millions of years your wond'ring eyes  
Shall o'er His beauties rove;  
And endless ages you'll adore  
The glories of His love."

(7.) ALL AND IN ALL. Col. iii. 11. "Christ is all and in all." He is ALL in creation, providence, redemption, grace, glory. He is IN ALL. He is IN ALL events, making all to work together for good to His people. He is IN ALL places. "He compasses our path and our lying down. If we ascend up into heaven, He is there: if we make our bed in hell, behold He is there! and whither can we flee from His presence?"

He is at the bottom of the sea, and keeps the great whale alive; and watches over the scattered bones of



those who have sunk in the mighty waters, till He shall bid them rise. He is at the top of the frozen mountain, where none "can stand before His cold;" and there, where there is no eye but His, "He giveth snow like wool, and scattereth the hoar frost like ashes." He is alike in the waste howling wilderness, which "no man passeth through," and in the crowded city. He is in the wretched hovel of the beggar, and the gaudy palace of the prince.

But in a higher sense, He is *IN ALL* the assemblies of his people, for He has *appointed* to meet them, and "that to bless them." And in a higher sense still, He is *IN ALL* their hearts, "formed in them the hope of glory."

Now is Christ thus *IN* you? If He is, He is your *ALL*, and for you to live is Christ.

That which men love best, is their *all*. The covetous man loves gold best. He worships it; he gives his time, and sells his life and soul for it. It is to him his *all*, and a wretched *All* it is. This is his *Apple-tree among the trees*. He admires it above all the trees of the wood. And he seeks to protect himself under its shadow, and solace himself with its fruits—but in vain. He finds out that peace and joy do not grow on this tree; the apples he gathers from its branches do but mock his hunger, and provoke his thirst. And so, miserable and dissatisfied, he "pines away in his iniquity." In the same manner does the proud man seek for praise and honour. *His All* is to shine in the world, no matter by what means; so that he can but climb to a higher, and still a higher pinnacle, and look down on his neighbours, he thinks he shall be satisfied. While she that liveth in pleasure, makes *that* her *All*, and is dead while she lives.

And what do children and young people do? Have they nothing that they make their *all*. Alas! who amongst them is of Paul's opinion, that CHRIST IS ALL? Do they not give themselves up entirely to childish pastimes, making that their *all*, which should only be their *recreation*? Indeed it is so with the greater part.

I will here repeat some sweet though simple verses, which shew you what answer the christian can give to that question—"What think ye of Christ?" The title of this hymn is—"The Pearl of great Price."

"I've found the pearl of greatest price,  
My heart doth sing for joy!  
And sing I must---a Christ I have,  
All gold without alloy.

"Christ is a Prophet, Priest, and King,  
A Prophet, full of light;  
A Priest, who stands 'twixt God and me;  
A King who rules with might.

"This Christ, He is the Lord of lords,  
He is the King of kings,  
He is the Sun of Righteousness  
With healing in His wings.

"Christ is my Meat, Christ is my Drink,  
My Med'cine and my Health,---  
My Peace, my Strength, my Joy, my Crown,  
My Glory, and my Wealth.

"Christ is my Saviour and my Friend,  
My Brother, yet my Lord,  
My Head, my Hope, my Counsellor,  
My Advocate with God.

"My Saviour is the Heaven of Heaven,---  
And what shall I Him call?  
My Christ is First, my Christ is Last---  
My Christ is ALL IN ALL."

Now all, whether young or old, who come to their right mind, are led thus to make Christ their ALL. For Him they live and labour; they love to speak of Him, and to praise Him. To serve Him is their meat and drink, and to promote His cause is their business. Is He then your ALL?

Very soon you will be laid in the grave. All your worldly plans will be put a stop to; and that part of you which thinks, and knows, and enjoys, and grieves, will go into another world.

Do you think it will give you any pleasure *there*, to reflect on your fine clothes, or your noisy sports? Will it matter to you *there*, whether you have been poor or rich? whether admired or unknown? Nothing at all.—All will have gone away as a dream when one awaketh. Christ will be ALL and these nothing. The most obstinate lover of money, the most devoted follower of pleasure, will then see it to be so. The only question with us in eternity, will be, “Did we love Christ in time?”

A few years ago, there was a great sculptor living in London. His name was Bacon. A sculptor, you know, is one who makes great statues out of blocks of marble; such statues as you see in St. Paul's Cathedral, and Westminster Abbey, and other similar places. To excel in this work requires great skill and great genius. And Bacon, of whom I speak, was possessed of both; so that, by his labours, he acquired as much money and fame as most men aim at. But he did not make these his *all*. He had a better portion than these, for Christ was his ALL; and so his life was useful, and his death

happy; just as they shall be with every one who thus chooses the good part.

But the reason why I speak of him now, is this;—He not only made magnificent and costly tombs for other people, but he had *his own* made. It was a very modest one. And what do you think he had written on it?—

WHAT I WAS AS AN ARTIST

APPEARED OF SOME CONSEQUENCE TO ME WHILE I LIVED;

BUT WHAT I WAS AS A BELIEVER IN CHRIST IS

THE ONLY THING OF CONSEQUENCE

TO ME NOW.

This was the inscription. And after his death it was placed in Tottenham Court Road Chapel; where by it, he, being dead, still speaketh. When I saw this, some years ago, I was just entering into life; and as I looked on it, I received instruction. And I mention it to you, that you also may have it impressed on your minds, that *a man's glory and riches cannot go with him into the other world.*

But what *does* go with him into the other world? The dying man takes *something* away, which he did not bring with him. What is it?

What does that man carry away with him, who makes Christ his ALL? He takes away with him "holiness, without which no man can see the Lord." And this Christ gives him, for He is made unto him sanctification.

And then the man who made riches and pleasure his *all*,—ah! what does *he* take with him? Can he take nothing away, of all he hath spent his life in raking together? Must others gather *all* the riches he has



heaped up? Oh wretched fool! if this be what he hath spent his days for!

I remember reading an account of a dreadful storm at sea, which overtook a vessel on her way from India. Such was the violence of the wind, that the passengers expected every moment to go to the bottom of the sea. There was on board, one who had spent his whole life in getting money, and who was now returning home, as he thought, to live at his ease, and enjoy his fortune. And in that awful moment, when death stared him in the face, he “cursed his God and looked upward;” and bitterly complained that the treasures he had laboured for so earnestly, were now about to sink in the ocean, and himself and all his hopes with them. Well may the Poet say,

“How shocking must thy summons be, O death!  
To him that is at ease in his possessions;  
Who, counting on long years of pleasure here,  
Is quite unfurnished for the world to come.”

But does the wicked man take *nothing* away with him, when he goes into eternity?—He takes that away with him, which he would give the world to shake off. But he *cannot get rid of it*. It cleaves to him, and will not leave him. What is it? *He takes HIS SIN with him*. And the burden of this will sink him into hell. “Ye shall die in your sins, and where I am, thither ye cannot come.”

And now, children, you are about to go your ways into the world once more. You daily walk in the midst of tempters. And one says, “Lo here!” and another, “Lo there!” Go not after them, but re-



member that you have had set before you this day, that which is *really good*; viz. Jesus Christ as a TREE, bearing all manner of fruit: fruit that makes rich, fruit that gives life, fruit that quenches the soul's thirst, fruit that enlightens the eyes, and abundantly satisfies all who eat of it.

Also, that same Jesus as the ALTOGETHER LOVELY. He has no spot, nor defect, nor blemish whatever. He is in every way worthy of your highest love. He is ALL AND IN ALL; and having him, you will want nothing. If, in this life, God should give you outward comforts, then you will enjoy Him IN ALL. And if you be destitute of them, then you shall enjoy ALL in God: and be able to say with Habakkuk, " 'Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat,' yet, since no mildew can ever reach the fruit which grows on Christ the TREE OF LIFE, I shall still partake of that, and be able to 'rejoice in the Lord, and joy in the God of my salvation.' "—Oh come, all of you, "TASTE and SEE that the Lord is good."

" Dear Saviour, let thy BEAUTIES be  
My soul's eternal FOOD;  
And grace command my heart away  
From all created good."

## LECTURE IV.

---

ANCHOR. ADVOCATE. ATONEMENT. ALMIGHTY.  
ANCIENT OF DAYS. APPAREL.

What is a patron? One recommended. His qualifications.—*Anchor*. What it is for. Shipwreck. How a figure of the Saviour. Ships in harbour. Boisterous night. What keeps them from destruction. The Martyr's firmness in sufferings. Christian lady of Carthage. Her temptations. Her constancy. Secret of it. Peter. Judas.—*Advocate*. The two travellers. The accusation. The trial. The friend in court. The acquittal. The christian's accusers. His Advocate. Objections answered.—*Atonement*. Why Christ prevails. Wonderful scheme. What Christ pleads. Why angels could not advocate our cause.—*Almighty*. Return of the young maiden to life. The widow's son. Lazarus. Resurrection of Christ. The last day. The judgment.—*Ancient of days*. Who will be safe?—*Apparel*. The Lord our Righteousness. Conclusion.

MY DEAR CHILDREN,—Do you know what a patron is? A patron is a friend, stronger, richer, or wiser than ourselves. Do you want such a friend? “Yes,” you say, “we all like to have friends.”

Suppose you were in quest of a friend, and had the world to choose from;—what would be the qualities you would look for? You say, “Oh, I should like him to be wise, and then he could teach me. I should look for strength in him, and then he could defend me. He must be faithful, and not easily offended, and then he would bear with my faults. And he must be a

person of worth and dignity, and then he could lift up my head, and exalt my condition."

This is the kind of friend, then, that you would choose;—one who could countenance you, as well as love you. And now you know what a patron is. It is much the same as a friend,—only a friend may be poor and low like ourselves; whereas a patron is higher than we, and richer than we, and therefore can do much more for us, than one in our own station.

Now I know of just such an One. He is willing to befriend *you*. And I am very anxious to recommend Him to you to-day, as just the friend you want.

He can plead your cause on earth, and speak a good word for you at the same time in heaven. He can feed, defend, and clothe you till death. And, after death, bring you to life again. In the day of judgment, that tremendous day, He can sustain you, and, before angels and men, pronounce you free from condemnation, and own you as His favourites.

Listen then, to what I have to say of Him; and then tell me if you will choose Him for your Patron. The first thing I have to mention is, that He is as an

(8.) ANCHOR of the soul, both sure and stedfast. Heb. vi. 19.\* Do these children know the use of the

\*Heb. vi. 18. 19. "'Hope,' in these two verses, cannot well mean the grace of hope that is in us, for it is said to be a hope set before us, and a hope which we fly to, and take fast hold upon. Hope, therefore includes, and, in this verse, directly signifies, the OBJECT of hope, or that which is hoped in, as it often does in other places; and this object of it most directly means Christ."---

GUYSE.

anchor? It is attached to the ship to keep it steady, and to hold it fast in one place. In the dark night, when the sailor cannot see his way, and is fearful of danger, he depends entirely on his anchor; which, hid amongst the clay, and rocks, and weeds, under water, keeps the vessel from drifting about. Some ships have one anchor, and some more. Anciently, they used to have as many as eight anchors, besides a principal one which was called the sheet anchor.

So, we read in the Acts, chap. xxvii. 29., that when Paul was on that voyage, in which he and the crew were shipwrecked, they found themselves, one night, running into great danger; and so, wishing to keep still till morning, "they cast four anchors out of the stern, and wished for the day." Now these four anchors kept them stationary. If it had not been for these anchors, the ship would have been driven ashore amidst the breakers, and dashed to pieces in that dark and stormy night; and all on board must have been drowned.

And can you not here see, children, an instructive image of Him who is called our Hope, and our Confidence? And to whom we must cleave with purpose of heart, if we would be safe in dangers, and stedfast amidst storms.

Now the anchor is not seen, and one might wonder why the buoyant ship is so steady amidst the boisterous waves; and why the wind, that bloweth where it listeth, doth not drive her to destruction. So Christ is not seen. He has entered within the veil, and only faith can reach Him there. But then this faith, like the cable which connects the vessel with the anchor, so

joins Christ and the soul together, that, while it holds fast without wavering, it cannot perish nor be cast away ; but shall outride every storm.

Look at the ships in yonder harbour, heaving up and down on the unsteady wave. Last night you watched them, while the heavens gathered blackness, and the wind rose, and the waves lifted themselves up, and rushing onwards with wild disorder, threatened to carry every thing along with them. But the people in the ships seemed not to be disturbed with thoughts of danger.

Night came on, and hung her black pall over every thing. You looked at them till you could scarcely penetrate the gloom, and, one by one, they all faded from your view. And you went to your warm bed, wondering whether they would be able to withstand the united force of wind and water. All night long, the wind howled over the roof, and roared in the chimnies, and you thought, surely nothing but a strong house, built on the firm earth, could be safe at such a time. And you called to mind the ships, and feared that they must be all swept away, or dashed to pieces against each other.

But when the night had passed, and the commotion had ceased, you looked for them, and they were all there ; you counted them, and not one was missing. You called to mind whereabouts, last night, lay that great ship, yonder, with the tall masts and rigging like a forest,—and she is just where she was. You looked for the rest,—and they were all in their places. Even the little boats had not moved away. How was this ? What enabled them to weather the storm ? such fragile



things as they appeared to be, and on such an unsteady and deceitful element?

They were all made fast to their anchors, and these were sure and stedfast; and this it is which accounts for their being unmoved. And that which kept the people in the ships from fear, was the confidence they felt in their anchors. So the christian's heart is fixed on his Saviour, and he can sing, and give thanks in a storm; as it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

" Amidst the roaring of the sea,  
My soul still stays its hope on Thee,  
Thy constant love, Thy faithful care  
Is all that saves me from despair."

Oft has the wicked and cruel world wondered, while fire and faggot, and swords and saws, and all instruments of torture, have been applied to drive christians to deny their Saviour. Those who stood by saw the waves, and they saw the frail, defenceless bark, but they saw not the strong cable of faith, which held fast on an invisible ANCHOR. The cruel hands of persecutors kindled the fire; and while they themselves would have trembled to hold one of their fingers in the flame for a moment, they looked at the innocent victims of their wicked spite, and behold! they stood without shrinking, calmly prepared to go through all that malice could inflict, rather than give up their religion. Now the secret of this steadiness was the hold they had on their sure and stedfast ANCHOR,—which their enemies saw not, because "within the veil."

There lived at Carthage, two hundred years after the crucifixion of our Lord, a christian lady named Perpetua; she was about twenty-six years of age at the time of which I speak. She loved the Lord Jesus, and was not ashamed to own Him before a wicked world; and so she was seized, and, together with her dear little infant, cast into prison, where her fortitude was tried to the utmost. But nothing could move her away from Christ.

Her father, who loved her tenderly, knowing that there was nothing but a dreadful death before her if she did not recant, went to see her in the prison, and tried to persuade her to deny Christ. And first he sought to move her by tears, and entreaties, and kind words; and then he tried angry words, and frowns, and reproaches; and then he set before her the grief of her mother, and the helplessness of her babes. But all in vain; she would not deny Christ.

When she was taken before the judge, he also urged her to consider her own life, her family, and her father's tears. But she loved her Saviour better than all, and she would not forsake Him. So, when it was found she was not to be moved, she was led back to the dungeon again. Her father, in despair, tried to carry her off from the prison, but the soldiers tore her from his embraces. At last the day of execution came, and this lovely and innocent woman suffered herself to be thrown to the beasts in the amphitheatre to be devoured, in the sight of thousands of people;—rather than deny Christ.

But what was the secret of this holy woman's firmness? Her faith had taken a fast hold on her unseen

Saviour as the ANCHOR of her soul, and this hold on Him kept her unmoved amidst the fierceness of the storm. She was faithful unto death, and received a crown of life.

And such women there are at Madagascar, at this very moment, suffering similar cruelties in the same cause, and with the like constancy.

And in all tempests of trouble, from whatever source, this divine ANCHOR it is, which saves the good man from shipwreck. "I had fainted," said David, "unless I had believed." When false reproaches threaten to swallow up the man of God, and his enemies lay to his charge things which he knows not, what but this hidden ANCHOR can compose and steady him till the storm is blown over?

In the storm of temptation, Peter, you know, was sorely tossed on the billows, and well nigh wrecked. But this ANCHOR saved him from drifting quite out to sea; and he lived to write sweetly, years afterwards, of the Lord, "who knoweth how to deliver the godly out of temptation;" while Judas had no hold on this ANCHOR, and was dashed in pieces against the rocks, like a potter's vessel?

Woe! woe to that ship that loseth her Anchor! she must be driven to sea, or be broken on the shoals. Wherefore, let us hold fast the beginning of our *confidence* stedfast to the end. Satan desires to have us. But Christ is the ANCHOR of our souls both sure and stedfast; and hath also entered within the veil to appear for us as our

(9.) ADVOCATE with the Father. 1. Jno. ii. 1. And what is an Advocate? Amongst us it signifies

one who pleads for another in a court of justice ; or one who undertakes to prove an accused man to be innocent ; or to shew sufficient cause why he should not be punished.

Two travellers once agreed to pursue their journey in company. They had not been many days together, before one of them missed his purse ; and straightway accused the other of having robbed him ; which he as stoutly denied. But, notwithstanding, he was delivered to the officers, and cast into prison, there to wait till the assizes came on.

Now was the poor accused man in a sad plight. There were many things that might be brought against him. Appearances were not in his favour, and his prosecutor would, of course, make out the worst case he could. Well, what did he do ? He sent for one of those, whose business it is to advocate or plead men's causes before the judge and jury who were to try them. So of this Advocate he made a friend, and told him all, and put his case into his hands.

At last the important day of trial came. The sound of trumpets and bugles proclaimed the judge's approach to the town. And as the sound fell on the ear of the poor prisoner in his cell, he heard and trembled. But yet was he somewhat comforted by the thought, that he had an Advocate, who would do his best for him on the morrow.

The morning dawned. The accused one was led forth into a great hall crowded with people, and placed at the bar. In the midst, on high, sat the judge ; before him were the lawyers and counsellors ; and around him were officers and jailors and all the forms of justice.



And first the indictment was read. Then a witness was called, to give evidence against him; afterwards another followed, and then another; and still matters grew worse, while the poor man at the bar looked pale and fearful.

But presently when all was said that could be said on that side, his Advocate stood up. He made a long and ingenious speech, called witnesses to the man's character, set all his arguments in order, and in the end overturned all the evidence against him.

The prisoner listened, and as his Advocate went on, by degrees lost all his fears, and began to lift up his drooping head and to stand erect, as one not only innocent, but also seen to be so by others. What could the jury say to all this? They consulted together, and brought him in not guilty. And so the judge, instead of putting on the black cap, and pronouncing sentence, told the jailor to take off his chains, and let him go free. Thus he went forth with his character cleared, and "received beauty for ashes and the garment of praise for the spirit of heaviness." Would this man ever forget his Advocate?

Now thus it is written in the New Testament, concerning Christ Jesus, "If any man sin, we have an ADVOCATE with the Father, Jesus Christ the Righteous." 1 John ii. 1. And thus it is written in the Old Testament, concerning the same gracious Patron, "He shall stand at the right hand of the poor to save him from them that would condemn his soul." Psa. cix. 31. And who are those that would condemn the soul of the believer? There are several that accuse and condemn him; and alas! there is too much reason. First,



Satan is called the "Accuser of the brethren." He accused Job before God of being a hypocrite. And in Zech. iii. 1, we read that when "Joshua stood before the Lord, Satan stood at his right hand to resist him." And the Lord rebuked his accuser, and told those who stood by to "take away his filthy garments." So his polluted "prison dress" was taken away, and he was clothed with change of raiment. And still Satan accuses the brethren.

Then if conscience is tender, *that* accuses. For "what man is he which liveth and sinneth not?" And that is not a christian conscience which takes no note of these sins and miscarriages.

And God who is greater than the heart, and knoweth all things,—He by His Spirit convicts, and by His law condemns.

And the world accuses the christian; sometimes falsely; and sometimes it calls those things crimes, which are his glory.

What then would the christian do if it were not for his ADVOCATE? And oh, *what an* ADVOCATE! Think, for a moment, who He is that "pleads the causes of his soul."

Do we look for worth and dignity in our ADVOCATE? "He is lifted up in the heavenly places, far above principality, and power, and might, and dominion, and every name that is named;" and "all the world doth acknowledge Him to be the Lord."

But does this His excellence make us afraid, and do we enquire for kindness and condescension? Are we unwilling to tell our troubles to one so great, so high? Do we suspect he is too lordly to plead for our unworthy

names? Behold, it is written, that “the Lord will maintain the cause of the *afflicted*, and the right of the *poor*.” Psa. cxl. 12. And “though the Lord be high, yet He hath respect to the *lowly*.”

Further, do we ask for eloquence in an Advocate? Never man spake like this man, for grace is poured into His lips. And Him the Father heareth always. Who then shall lay any thing to the charge of God’s elect? It is Christ that pleadeth. It is God that justifieth. Who is he that shall condemn? Give Him, then, thy cause to plead, nor fear the result.

But you still object:—you say, “Indeed, if I were innocent,—if I could say, ‘they lay to my charge things which I know not,’ I would expect Him to notice me. But it is not so. My case differs from that just mentioned; *I am verily guilty*. Alas! alas! whither shall I go? *I have done the things whereof I am accused*.”

Well, Jesus Christ knows all that ever you did. And yet *He is still willing to undertake your cause!* What if Satan accuse, and the law arraign, and conscience condemn, and all justly? Labour not to contradict or satisfy them! Tarry not to argue it out with them! Away with all your excuses and apologies! Throw yourself on Christ, the ADVOCATE who “maketh intercession for the transgressors;” who is also your Judge; and who, after all, will have the last word, when Satan, and sin, and conscience, and law, shall have said their worst. Wherefore lift up your heads,

“Your ADVOCATE appears  
For your defence on high,  
His plea the Father hears,  
And lays His thunder by;  
Not all that hell or sin can say,  
Shall turn His heart, His love away.”

“If any man sin, we have an ADVOCATE with the Father, Jesus Christ the Righteous. And He is the Propitiation for our sins,”—or the

(10.) ATONEMENT. 1 Jno. ii. 2. This word means a *covering*. And Christ covers our sins by His most precious blood. The crimson stream flows over them, and conceals them from view. Here, then, we see the reason why His Advocacy prevails. You know an Advocate must have something to shew on behalf of his clients. Christ cannot shew our righteousness; we have none. He cannot say to the Judge, “These accused ones are innocent.” No! we have dishonoured the law, insulted the Majesty of heaven, and done what we could to overturn the government of God. And if no notice is taken of our offence, and we are let off without punishment, how then could God as a lawgiver be respected? And if we bear the punishment ourselves, it will crush us for ever. What then was to be done? What way of escape could be devised? Well may we say,

“Blest be the wisdom and the power,  
The justice and the grace,  
That join’d in council to restore  
And save our ruin’d race.

“Blest be the Lord that sent His Son  
To take our flesh and blood!  
He for our lives gave up His own,  
To make our peace with God.

“He honour’d all His Father’s laws,  
Which we have disobeyed;  
He bore our sins upon the cross,  
And our full ransom paid.

This, then, is what the Advocate shews;—*Himself* as our ATONEMENT. His blood as the price of our ransom. And He says, “Let these go their way, for I have borne their sins in my own body. I received *their* chastisement. I was bruised for their iniquities.” The Father allows the plea, and thus “with His stripes we are healed.”

Now all the angels in heaven could not have done or suffered thus for us, and therefore angels could not be our Advocates, because they have no means of reconciling us to God. But the Lord Jesus could obey, and suffer and die in our stead, and then plead effectually for us, for He is above all beings,—the

(11.) ALMIGHTY. Rev. i. 8. When He was on earth, miracles attended Him wherever He went; and virtue went forth from Him to all around. The time would fail to shew forth all His mighty acts. At His word devils gave up their captives, and death surrendered his prey.

One day, He entered a house in Judea, and found a young girl smitten, like a blighted rose, by the hand of death; and the mourners stood around, bewailing her untimely end. But He who is the ALMIGHTY, bade them stay their wailings; and then, by a word, He brought her back from the realms of death.

Once, as He journeyed, He met a mournful train at the gates of a city; a widow following her only son to the grave. He felt for that poor widow. And, stopping the procession, He said, “Young man, I say unto you, arise:” the young man heard the command of the ALMIGHTY, and straightway, he that had been dead, sat up.



Two sisters wept for the loss of their brother. "In their affliction He was afflicted;" and He "wept with those that wept." But He said, "Thy brother shall rise again." So He led them forth to the place of the dead. And there, at the mouth of that dreary and silent chamber, He stood and called with a loud voice, "Lazarus, come forth!" And the sound of His words had not died away among the hollow caverns, ere the dead man, aroused by the voice of the ALMIGHTY, stood before them, though bound hand and foot with grave clothes.

By and by, He who gave life to others, hung suspended on a tree, yielded up His Spirit, and was numbered with the wicked in His death. Devout men and holy women carried Him to the tomb, and made his grave with the rich. But at the appointed hour, this ALMIGHTY Captive of the grave, who could see no corruption, nor be holden in the bands of death, burst the fetters by His own power, and *raised Himself* from the dead.

And at the last day, he will call to the dead who are under ground; and raise them up who are hid in charnel houses, and churchyards, and under the lofty pyramids; and at his command the sea will give up the dead that are in its dark caves:—and all will come to life, and stand up an "exceeding great army."

Then will his angels gather them together from the four winds, and rise with them to meet the Lord in the air. And He who is ALMIGHTY will set fire to this whole world, and melt it with fervent heat, as in a furnace.

But while heaven and earth are thus passing away with a great noise, and all the nations of the earth, in



one vast crowd, will be waiting, mute with wonder and amazement,—the wheels of His chariots will be heard rolling in heaven. And “every eye will see Him” coming in the clouds with power and great glory. And thus when all other thrones are for ever cast down, Jesus, the ALMIGHTY will ascend His great white throne, and sit in judgment; for He is that

(12.) ANCIENT OF DAYS, of whom we read in Dan. vii. 9—11. “His garment is white as snow, and the hair of his head like the pure wool; His throne is like the fiery flame, and His wheels as burning fire. A fiery stream issues and comes forth from before Him; thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him.” And now “the judgment is set, and the books are opened.”

But who can paint that awful scene? And where shall the impenitent hide their heads? What rocks can conceal them? How will they answer those who accuse them? The ANCIENT OF DAYS has been the witness of all their doings. He stood by when Cain slew his brother; and, in the book of His remembrance, are written all the sins of all mankind, from the creation of the world to its burning. And now this book is opened, and “God requireth that which is past.” Ecc. iii. 15.

Oh happy! thrice happy they, who see in the person of this awful Judge, their prevailing ADVOCATE! They had made a friend of Him before this “evil day came upon them,” and had “put on the Lord Jesus” as their

(13.) APPAREL, the Lord their Righteousness, Jer. xxiii. 6. They, and only they, can now lift up their

heads with joy, for their full salvation draws nigh.

“ Jesus, thy blood and righteousness,  
My beauty are, my glorious dress ;  
'Midst flaming worlds, in these array'd,  
With joy shall I lift up my head.

“ Bold shall I stand in that great day,  
For who aught to my charge shall lay ?  
Fully absolved through thee I am,  
From sin's tremendous curse and shame.”

And now my dear children, to conclude, Will you have this glorious Being for your *Friend* and *Patron* ? I will tell you once more what He is, and what He will do for you who trust in Him.

1. As an **ANCHOR** to your souls, He will keep you quiet in the dark night of sorrow, and peaceful in the midst of storms and troubles.

2. As your **ADVOCATE**, he will plead for you in heaven all the while you live on earth ; and *such* a friend at *such* a court is surely beyond all estimation.

3. As the **ALMIGHTY**, He will do all for you in the best manner and without fail ; He will befriend you till you die, and raise you up from the ruins of death.

4. After He shall have done all this, He it is, and not another, who will sit as the **ANCIENT OF DAYS**, and judge you. And oh ! who would you have for a Judge, if not one who has known you thoroughly, and loved you sincerely all your life long : who has said all He can say in your behalf ; who, as your **ATONEMENT**, has spilled his heart's blood for you ; and who conceals all your shame, by giving you His own most perfect righteousness for your glorious **APPAREL** ?

I ask again, **WILL YOU HAVE THE LORD CHRIST FOR YOUR FRIEND AND PATRON ?**

## LECTURE V.

---

ADAM. ANOINTED. ALTAR. ASYLUM.

A question asked. How to solve it. Likeness to Christ.—*Last Adam*. The first Adam's history. Entrance of sin and death. The garden lost. How is Adam a figure of the Saviour? The resemblance. The contrast. Adam's sin repeated by us. Exhortation.—*Anointed* with the Holy Spirit. Explanation. Kings anointed. Christ a King. Priests anointed. Christ a Priest. Sacred oil. Spiritual unction. Sin of Simon Magus A similar offence. Christ's anointing descends to his followers. The young officer. Joseph. Daniel. Improvement.—*Altar*. The Jew's altar. The christian's. Sacrifices. Prayer. Praise. Good works. Bodies and souls. The priesthood. Childrens' prayer meeting Youthful priests. The resolution recommended.—*Asylum*. Safety in Christ. Conclusion.

CHILDREN, I hope you recollect what the last Lecture was about. You know, I tried to tell you something concerning the Lord Christ as a Patron, and what He does for those whom He befriends. But now, here is an important question which I want all of you to ask yourselves this day—you, little boy, and you, little girl, each of you ask yourself, Is Jesus Christ *my* Friend? Let me try to help you to give a right answer.

He is your Friend, then, *if you love Him*. Of this you may be sure : for if we love Him, it is, “because He first loved us.” But if you love Him, you will *strive to be like Him*. All who love Christ have a measure of likeness to Him; and they who are not

like Him, and are not trying to be like Him, do not love Him.

When our Saviour was young like you, He obeyed His [parents, He loved the bible, loved prayer, and loved the house of God. If there are children, now before God, who do not love these things, and so are unlike Christ, then I tell you at once (though it grieves me to say it) you are still under the curse, and Jesus Christ is no Friend of yours.

Most of you have parents ; and brothers and sisters older than yourselves. And if you love them, whether they do right or wrong, you strive to imitate them. Children are constantly trying to do what they see others do. And especially do they strive to be like those they really love.

Now it is just so with those who love the Lord Jesus. They are, in some measure, already "conformed to His image," and they seek to grow more and more like Him every day.

The good child reads in the bible, that the Lord Jesus was holy and harmless, and that as he grew in stature, he grew in wisdom, and in favour with God and man. And so he strives to be harmless too, and prays that God would make him like the "Holy Child Jesus."

In this Lecture, I am going to say a little about our Blessed Saviour as the Last Adam. You know we are by nature like the first Adam, who ate the forbidden fruit ; but if ever we go to heaven, we must grow like the Second Adam, "who honoured all His Father's laws." Then I am to consider Christ as Anointed with the Holy Spirit, and Anointed to be King and Priest. And so must we, too, be anointed with the same Spirit,



and be made kings and priests unto God, if ever we serve Him properly on earth or in heaven.

Now can any of you answer the question, Who was Adam? He was the first man that God made, and the father of us all. In Rom. v. 14, we read that the first Adam was a figure of Him that was to come, i. e. Christ; and in another place He is expressly called the Last

(14.) ADAM. 1 Cor. xv. 45. You have all heard, again and again, the sad story of the first Adam, in which we are all so deeply concerned:—How that God put him into a beautiful garden, and gave it to him for himself and his children. How He gave him leave to make use of every thing in that garden except one tree; and how He charged him not to taste the fruit of *that*, on pain of death.

And you have heard how the serpent tempted Eve to eat the forbidden fruit, by telling her “that it would make her wise, and that God did not mean what he had said about death.” And alas! Eve believed Satan rather than God, and went and stole some of the fruit, and took it to Adam, and persuaded him also to eat of it. —All this you have heard again and again.

Now, this garden was a sweet place, and a happy place, for God had shut death and sorrow and pain out of it. And Adam might have kept them out. Instead of which, he opened the door and let them all in. God did not, it is true, say to Adam, “I will not let you sin. I will put it out of your power to sin. I will handcuff you, and lock you in; and take the key of the gate away with me, so that you shall not have power to let in your



enemies." No. This would not have been treating him as a reasonable being. But He closed the door fast against death and sorrow, and shut Adam safely in. And then gave the key of the gate to him, to take care of, and strictly charged him not to open it; warning him of what would follow if he did.

Now this garden was fenced in, as with the strongest walls. And there was but one door at which misery and death could enter; and this door Adam might have kept fast barred and bolted, if he had liked.

But he chose to disobey God; and, by this one act, he let a host of enemies into the garden, and all its pleasant things were laid waste. And so, instead of keeping this Paradise safely as a portion for his children, he lost it, and has left us, instead, the sad inheritance of sin and death, and pain and woe.

But, how then, you are saying, could Adam be a "figure of Christ?"

Why in this,—that Adam acted for others as well as himself, and through his sin, millions were undone. So also Christ did what He did for others, and through His righteousness millions are saved.

Adam opened the door through which sin and death entered, and seized on us all. Then comes the SECOND ADAM; and he opens a door too, but it is the door of mercy, the gate of life. He opens the kingdom of heaven to all believers. And now, though you cannot go back to Eden, you may all come in at this open gate, and enter a far better Paradise than that which Adam forfeited.

But let me shew you what the bible says of the First Adam and the Last. Turn to Rom. v. 19, there you

read, "As by one man's disobedience, (i. e. Adam's) many were made sinners, so by the obedience of One (i. e. Christ) shall many be made righteous." Again, see 1 Cor. xv. 21, 22, "For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." Also ver. 47-49, "The first man is of the earth earthy; the Second Man is the Lord from heaven. As is the earthy such are they also that are earthy. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

So you see, Adam brought us sin and death and ruin; and Christ brings righteousness and life and salvation.

Adam was the first of his kind, and gave a name and nature to us all. Christ also is the first of *his* family; and gives His name and His nature to all that belong to Him. Adam set us a wicked example, which we have been eager to follow; but Christ, by example too, teaches us to resist the devil, that he may flee from us.

Now the history of Adam is very instructive. I dare say you blame him for what he did; and very justly. And I dare say you are thinking, that if you had been in his place, you would not have been so wicked and so foolish. But why then do you do the very same things yourself? Why do you believe any body's word rather than God's word? Why do you have unkind and hard thoughts of God, like Adam? Does not your own conscience condemn you? Do you not often covet some forbidden thing, and feel discontented because you have not all you want? And, when you have done wrong, do you not "cover your sin as Adam?"

Surely we cannot but feel that we are indeed all of us his children ; for we are like him, and, in his place, would doubtless have done as he did.

But now, do you not wish to be like Christ? Will you bear the image of the earthly always? Oh strive to be like the SECOND ADAM! Pray for the Holy Spirit, that you may be *born again*, and that

“Prevenient grace descending, may remove  
The stony from your heart, and make new flesh,  
Regenerate, grow instead.”

And then, when He sends His message for you to go hence, this will be it—“To-day shalt thou be with me in Paradise;” not the Paradise in Eden, but a far more excellent place. And there you shall wear a bright and glorious body like Christ’s, and shine for ever as the sun in the firmament. But of that we can say no more, for “it doth not yet appear what we shall be,” but this we know, “we shall be like Him, for we shall see Him as He is.”

Again, we read of our Saviour, that He is

(15.) ANOINTED with the Holy Ghost. Acts x. 38. Now can any of you tell me what these words mean? They signify the communication of the gifts and graces of the Holy Spirit. What are they? Can you mention any of them? Holiness, wisdom, love, power. Now why are these graces and gifts compared to a rich ointment? Because they render the person who receives them, attractive, useful, and agreeable to others. Suppose I were to pour on your head a few drops of a very rich ointment, as did Mary on the head of our Saviour; it would perfume your whole person, and you

would carry this perfume about with you wherever you went, diffusing the agreeable odour to others. Now thus the rich influences of the Holy Spirit were all poured out on our Saviour without measure. He was ANOINTED with this oil *above His fellows*. All good qualities are in Him, and all power is given to Him.

In past ages, kings and queens were anointed with oil, when they were crowned or set over a people. And this ceremony is still observed. This anointing signifies the conferring on them those qualities which fit them for their office. Thus Samuel anointed Saul to be king over Israel; and also David. And you may read of Solomon's anointing and coronation in 1 Kings i.32—40. And when our queen Victoria was crowned in Westminster Abbey, the anointing oil was poured on her head by the Archbishop of Canterbury, amidst many imposing ceremonies.

So Christ, being the King whom God has "set on his holy hill," is said to be ANOINTED. And in Psa. xlv., in allusion to this Anointing, it is said, "All his garments smell of myrrh, aloes, and cassia," as he comes forth "out of his ivory palaces." When He came down from the courts of heaven, though clothed in mean garments,—for He put on our nature,—yet His excellent worth betrayed itself through this disguise. It could not be hid. Nicodemus perceived this fragrance, when he called Him a "Teacher sent from God;" and *they* found it out, who being sent to take Him, came back without Him, saying, "Never man spake like this man." It was the "savour of His ointments,"—in other words, His great worth and goodness, which thus enticed people to Him, and made them admire Him.



Priests also were anointed. In Exod. xxix. 7, we read, that Moses was to consecrate Aaron to be priest, by anointing him with the sacred oil, or sprinkling it on his head and garments. This oil was to be made of the most precious spices, and according to God's own prescription. Now thus we are taught that this was a sacred office, and that none must dare to perform its duties, but those *appointed* by God, and consecrated according to His directions. "And no man taketh this honour unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a Priest for ever, after the order of Melchisedeck" Heb. v. 4—6.

Whoever among the Jews made any oil for common use, like this holy oil, was to be cut off,—so sacred was it. It was so costly that a small spoonful was worth many sovereigns of our money. And so powerful was its fragrance, that, if we had even a very small quantity of it here, the whole place would be filled with the most delightful odour, more refreshing than that of the choicest flower garden.

But the oil wherewith Jesus Christ was ANointed to be both King and Priest, was infinitely more precious than this. What was it? The Holy Spirit. Turn to Isa. lxi. 1, and see how this Anointing prepared our Lord for His great work;—"The Spirit of the Lord God is upon me, because the Lord hath ANointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are



bound." Ah! how precious was this holy oil, this divine unction! Talk of sovereigns!—why if the room were full of them, it could not purchase one drop. It is infinitely more precious than rubies.

Yet there was once a wicked man who thought that this sacred Anointing of the Holy Spirit, by which the servants of God were enabled to work miracles, could be purchased for money! Can any child tell me the name of this bad man? His name was Simon Magus. When he saw the miracles which Peter and John did, he offered them money, saying, "Give me also this power of working miracles." And did they take his money? No! they were filled with horror at the thought! And Peter indignantly said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!"

Oh let us tremble at the bare thought of offending God, by thinking meanly of the Holy Spirit, and His Anointing. Remember Christ has said, "Whosoever shall speak a word against the Holy Spirit, it shall never be forgiven."

But do not they offend in the same manner, who think to *deserve* any thing at God's hand, by any thing they can do? Let us never think to buy or earn so much as one of the least of God's gifts, much less the gift of the Holy Spirit. He invites us to come to Him for all we want, *without money and without price*; and He offers eternal life as a free gift, to all who will be at the pains to take it. But "if a man would *give all the substance of his house* IN EXCHANGE for it, it would be utterly contemned."

Well now, this sacred oil, of which we were speaking,

and which was poured on the head of Aaron, ran down upon the beard, even to the skirts of his garments, covering him entirely with its rich perfume. So the anointing spirit which was poured without measure on Christ, comes down upon the lowest and meanest of His followers. And if any young persons here belong to Him, they have received this anointing; and if so, it cannot be hid,—it will surely betray itself. Others will discover it. Out of the fulness of the heart, the mouth speaks, and the actions speak, and the christian will carry with him the “savour of Christ,” wherever he goes.

A pious young officer was once ordered to a new station, and thrown among strange companions. He was very much grieved, because his new acquaintances were lovers of sin. He no sooner appeared among them, than they found out that he was not one of their stamp, but that he had received the anointing of the Spirit, and they laughed at him for a “saint and a methodist.” But as he sat at table with them the very first day, he observed one among them very unlike the rest, and on watching him, the “savour of Christ” was soon made manifest in him, both by words and actions, for he also was a christian. And so the hearts of these two were drawn to each other, by the same anointing which both had received from Christ; and, by it, they found each other out, almost as soon as they met. I say it cannot be hid. Like Solomon’s “ointment of the right hand,” it betrays itself.

Have you ever read the history of Joseph? He received this sacred unction; and wherever he went, the fragrance of it went along with him, and made all he

did to prosper, and recommended him to the favour of all. In the prison, it was this that made the keeper so kind to him. And this it was that taught him to explain Pharaoh's dream, and brought him to be the second man in the kingdom.

And was not Daniel richly anointed? so that, even in the court of a wicked king, it made him so acceptable, that he rose to be chief counsellor. But the time would fail to tell of those who, by the sweet perfume of this anointing, were in high favour with God and man.

Oh my young friends, seek for this anointing! Pray for it! It will be the "oil of joy, whereby thou shalt be made glad." It will be the "unction of the Holy One," whereby thou shalt know all things, for "this anointing teacheth us all things." It will bring thee health and beauty, and make fat thy bones. It will make you both useful and pleasant; others will take knowledge of you, that you have been with Jesus, and will desire to acquaint themselves with Him, who hath "anointed thee with oil, and made thy cup run over." Finally, this anointing will entitle you to sit with Christ on His throne, as a *King* for ever. And, in the mean time, while you live here on earth, it will fit you to be a *Priest*, to "offer up spiritual sacrifices, acceptable to God through Jesus Christ." For He is that

(16.) ALTAR, "which sanctifieth both the gift and the giver." Heb. xiii. 10. An Altar was that whereon all offerings to God were to be laid. There were two Altars in the tabernacle, and also in Solomon's temple. The brazen Altar for sacrifices in the outer court. And the golden Altar for incense in the Holy Place, before

the veil. Both were Types of Christ. The one of His dying for us on earth ; the other, of His praying for us in heaven. Rev. viii. 3.

But now these two Altars are overturned. Solomon's temple is no more ; the sacrifices are done away ; the priests no longer minister. But there is an ALTAR still. For the apostle says, "we *have* an ALTAR." Heb. xiii. 10. Now this ALTAR is Christ. But an Altar must have priests to minister at it, and sacrifices offered on it. And the bible tells us of a "*Holy Priesthood*," anointed "to offer up *spiritual sacrifices* acceptable to God through Jesus Christ."

When God told Moses to build the two Altars, and to anoint the priests, and get ready the incense, He said, "See that thou make all things according to the pattern shewed thee in the mount." So God hath shewed us what he requires, in the bible. And we take the word of God to guide us in our more spiritual worship, and thus do all things "according to the pattern."

And first let us see what the sacrifices are, which we are to offer on this ALTAR.

1. *Prayer* is one sacrifice. So David asks God that his prayer might be "set before Him as incense, and the lifting up of his hands, as the evening sacrifice." And God expects to see His priests at least twice a day, at the ALTAR, with this sacrifice. Yea, more than this ; you are commanded to "pray always with all prayer."

And do you ask, What you must pray for ? Pray for your daily bread, and all you stand in need of. But, above all, pray for the Holy Spirit, the pardon of sin,



and the knowledge of the truth as it is in Jesus. In the day of trouble, too, call on the Lord, and He will deliver you. "If any be afflicted, let him pray."

2. *Praise* is a sacrifice. And this you are to offer continually, "even the fruit of your lips, giving thanks to His name." When you walk abroad in the fields, and see the goodness of God;—when you look upward in the clear night, and behold the moon and the stars which He hath ordained;—when you feel happy and cheerful;—oh then offer this sacrifice of praise. God looks for it; and complains of those who render not again to the Lord according to what they receive. Praise Him for the gospel. Praise Him that you are taught to read. Praise Him for the Sunday school. Praise Him for every thing. And always be sure to lay this sacrifice of praise, as also that of prayer, on the ALTAR. In other words,—Do all in the name of Christ.

What a delightful sight is a whole assembly, joining together with one accord, to offer this sacrifice! "It is like a little heaven below." If all are spiritual priests, worshipping at the true ALTAR, the incense of their praise, "like pillars of smoke perfumed with myrrh," goes up straight to heaven, and is acceptable to God.

3. *Works of charity and holiness* are called sacrifices. Psa. iv. 5. "To do good and to communicate, forget not; for with such sacrifices God is well pleased." Obey your parents, speak the truth always, and be honest and kind to all. This incense will smell sweet to those who live with you; and send up "an odour of



a sweet smell" to God. A wicked life, an idle, swearing, quarrelsome life, is a noisome vapour, an incense which is an abomination. Isa. i. 13.

4. We must offer *ourselves* on the ALTAR, *body and soul*. Our *bodies* are to be "living sacrifices." We read of some who say, "our lips are our own; who is Lord over us?" But God's priests think otherwise. They say,

"My hands, my eyes, my ears, my tongue,  
Have Satan's servants been too long,  
But now they shall be thine."

And God says, "My son, give me thine *heart*." This must never be wanting. God abhors the sacrifice, if the heart be left behind. But the heart, if it be a broken heart, is a sacrifice which He will not despise.

Now all these sacrifices, God's royal priesthood are directed to offer up according to the pattern shewed them in the bible, on that ALTAR, which sanctifies both the gift and the giver,—the Lord Jesus.

But now, a few words respecting the *Priesthood*. Who are the *Priests* that wait on the ALTAR?

Every christian is a priest. You, young people, who really love God, are priests, and offer the spiritual sacrifices we have spoken of.

The youngest child here may have this honour, and be a priest of the Most High. "Out of the mouths of babes and sucklings, He can ordain praise." When Christ rode into Jerusalem, He was pleased with the songs of children, who shouted "Hosannah!" or, as the word means, "Save, Lord, we beseech thee!" And still He takes great notice of children's praises, and

children's prayers. He loves most dearly, those little priests, whose hearts are tender, and who seek Him early.

“ When you devote your youth to God,  
’Tis pleasing in His eyes ;  
A flower, when offered in the bud,  
Is no vain sacrifice.”

There is not a lovelier sight on earth, than a praying child. Angels look at such a sight with delight and satisfaction.

I was once at a prayer meeting, where two or three little boys, about thirteen years old, offered up, one after another, their simple prayers, and sang their hymns of praise to God. Oh what a beautiful sight was this ! And how delightful to think that God has His priests, even among young children !

And may I not hope that some of *you* belong to this royal priesthood ? When you *sing* hymns, and *say* prayers, is it *only* talking and singing ? Do not your hearts go with your lips ? Do you not “ make melody ” there ? Ah ! how useless is all your service, if it be not spiritual ! Oh bring no more such vain oblations ! Who hath required these at your hands ?

Alas ! I fear—yea, I know there are some here, who never thanked God, never offered up a single sacrifice in their lives. Oh ungrateful child ! repent of this thy sin. Beg of God to forgive your past neglect. “ He will be very gracious at the voice of your prayer.” You need not wait to go home first. The ALTAR is here. Offer your sacrifice now. God can hear the smallest whisper. If your heart now cries to God,—“ Oh Lord, forgive my wicked neglect, and now help me to serve thee, for

Christ's sake ;"—He hears that cry, and will not despise it.

Make up your minds to join that glorious company, the "royal priesthood," who offer up acceptable sacrifices on Christ, the true ALTAR. Say *now*

"Yes, I WILL join this holy train,  
And my first off'rings bring ;  
Th' eternal God will not disdain  
To hear an infant sing.

"My heart RESOLVES, my tongue obeys,  
And angels shall rejoice,  
To hear their mighty Maker's praise  
Sound from a feeble voice."

Again, the Altar, among the ancients, was a place of refuge. And so, Christ, our ALTAR, is also our Sanctuary, or

(17.) ASYLUM. Isa. viii. 14. The Altar was so sacred among the heathen, that the vilest wretch was safe, if he could but reach it. This explains to us, why Joab the murderer, when condemned to die, ran to the Altar, and took hold of its horns. He thought that it would be an Asylum, or place of safety. But God had said that no such wicked man as he, should be protected by the Altar. Exod. xxi. 14. So he was dragged away and killed.

But fear not, you who flee to Christ for safety! None shall drag you away from Him ; neither can you perish there, for He says, "He that believeth on me, shall never be confounded." He has provided for the strongest consolation of those who flee for refuge to the

hope set before them in the gospel, and says, "They shall never perish, neither shall any pluck them out of my hands."

"Here at thine ALTAR, O my God!  
I lay my soul beneath thy love;  
Beneath the droppings of thy blood,  
Jesus,—nor shall it e'er remove.

"Should worlds conspire to drive me hence,  
Moveless and firm this heart shall lie;  
Resolved, (for that's my last defence)  
If I must perish, here to die.

"But speak, my Lord, and calm my fear,  
Am I not safe beneath its shade?  
Thy vengeance will not strike me here,  
Nor Satan dares my soul invade."

And now, to conclude,—First,

From the History of Adam, learn to be afraid of sin. Think what an ocean of sorrow came in at one narrow gate. Oh say not, when you are tempted, "It is but *once*, and only a little sin." All sin is hateful to God, and hurtful to His creatures, and must be followed by pain, and loss, and punishment. Oh, then, be persuaded; touch not the forbidden fruit, however inviting it may look.

2. Seek to be like the Second ADAM. Ask Him to "make you kings and priests unto God," by that holy unction which He has to give.

3. Be careful, when you worship God, to come in the right way. God formerly told His people, that the Altar was the spot, where he would meet with His worshippers. And He would not look at those who

pretended to worship Him in ways of their own devising. If you wish that your prayers, and praises, and offerings, should be received, offer them through Christ;—bring them to the ALTAR. And offer them up with affectionate zeal. “Bind the sacrifices with cords” of love, “even to the horns of the ALTAR.”

4. Think also of the safety of those that flee to Him, and be often sending up that prayer, “O Lord! in thee have I trusted! let me never be confounded.” Amen.\*

---

\* Among the Types of Christ, perhaps the Ark of the Covenant ought not to be omitted. Numb. x. 33. It is thought to have been a Type of Christ; although the mercy seat which covered it, more plainly referred to Him.

1. The Ark contained a copy of the law of God. And our Lord says, “Thy law is within my heart.” And He fully answered its demands.

2. It was called the “Glory of Israel,” and went before them through the wilderness. Christ, also, is the Glory of the saints, and was given as a “Leader and Commander to the people.”

3. Victories and miracles attended it. At the presence of the Ark, Jordan divided its waters, to make a passage for Israel to the land of Canaan. So Christ, by passing through death before us, destroyed its power, and has made it a safe passage for the christian to the heavenly Canaan. Before the Ark, the walls of Jericho fell down, and the idol Dagon was overturned. So Christ casteth down all imaginations and every high thing that exalteth itself against Him.



## LECTURE VI.

---

ANGEL. APOSTLE. ALPHA AND OMEGA.

Introduction. The Saviour to be made use of. Hypocrites. The call of Samuel. The mysterious messenger The message.—*Angel*. Why Angels were made. The majesty of kings. Solomon's glory. A greater King. His palace. Throne Attendants. Their happiness. How to attain the same station. Angels' titles. Employments. Their worship. Their battles. Their errands. Senacherib's army. Multitudes of Angels. Elisha's unseen guard. What we should see, were our eyes opened. How Angels travel The speed of thought. The plain of Mamre. The three Angels. Sodom. Lot. Visit to Babylon. Darius. Daniel. Visit to the prison at Jerosalem The captive. The deliverer. Christ an Angel in four particulars. 1. His appearances. Jacob. Gideon. Manoah. 2 His attachments. 3 His ministrations. 4 His errand.—*Apostle*. Meaning of the word—*Alpha and Omega*. The A and Z. Key to knowledge. The Jews. The veil on their hearts. On whose beside. How to remove it.

WE have now almost gone over those Titles of our Lord, which begin with the letter A. And I hope you have not proceeded thus far in vain. I hope you have received both delight and instruction, from those rich clusters of fruit, which we have been able to gather on this first tree in our orchard.

If you have, then you are ready to say with those that love Christ,—Truly, “thy name is as ointment poured forth.” But forget not, that those that rightly “know His Name, will put their trust in Him.”

If you were very ill, and some one were to tell you of a famous physician, who had cured many in the same condition,—would it do you any good to be made acquainted with his name and practice? It might cheer you for a moment, to know that there was such help to be had; but you could receive no lasting good, unless you were to send for him, and take his advice.

So likewise, those that know Christ's Names to any purpose, will make use of Him, according to the meaning of His several Names. They say,—

“Is He a FOUNTAIN ?—THERE I'LL BATHE,  
And heal the plague of sin and death;  
Is He a DOOR ?—I'LL ENTER IN,  
And walk through pastures fair and green.  
Is He designed a CORNER STONE,  
For men to build their hopes upon?  
I'LL MAKE HIM MY FOUNDATION TOO,  
Nor fear the plots of Hell below.”

I have only three more in A: ANGEL,—APOSTLE,—and ALPHA AND OMEGA.

If you remember, we first considered Him, as the only Place of SAFETY. In the next Lecture, as the only satisfying PORTION. In the next, our only all-sufficient PATRON, or Almighty Friend, that loveth at all times. The view we had of Him in the last Lecture, set Him forth principally as the PATTERN, after which all those are formed who love Him. And there we saw *one* evidence of interest in Him,—viz. *likeness*. In this present Lecture, we shall be reminded of another, viz. *obedience*; for we are to contemplate Him as God's MESSENGER to us,—the SENT of God.

There are many who would be glad of such a Friend

as Jesus, who care nothing for what He tells them to do. They are willing to have rest, and ease, and comfort, but as for Christ's yoke, of that they know nothing,—it does not fit their shoulders. But now, those who belong to Him, listen to His *commands*, as well as His *promises*. They look to the *work*, as well as the *wages*, and they earnestly ask Him, what He would have them to do.

I hope all my youthful listeners will try to be like the child Samuel of old, who, when God called him, raised himself on his little bed, and said, "Speak, for thy servant heareth." Now the same Jehovah, who called Samuel in the darkness of the night, calls you in the bright day light of the gospel. He does not, as He stands over your bed at night, call to your outward ears, "Samuel, Samuel!" but yet He calls you, each and all. He calls you by His Son. It is not I that call you, It is not your ministers or teachers that call you. We are but as "the voice" of one or another, "that crieth." He who sends us to utter the voice, telling us what to say, is Christ the Lord from heaven. And what is He? He is *God's Messenger to a lost world*.

What an important message must that be, which God could intrust to no one else but His own Son!

If the son of some great one of this land, were to seek out one of you children, enquiring for you by name, and saying he had a message from his father for you,—what an honour you would think it! How attentive you would be to his words! It must needs be an important message, since it could not come by the hands of a *servant*, but must be brought by the *son*.

And if that message were sweetly worded, and kindly delivered by the son, with embraces and loving looks, how would the messenger win your heart, almost before you knew what he had to say!

But who can do justice, either to God's message, or to Christ's gentle and kind way of delivering it?

God might have sent His Son into the world to condemn the world; and Christ might have entered as God's Messenger, to lay waste the earth with the thunderbolts of His wrath. But instead of this, "God sent His Son to *save* the world."

Now let us glance at the Saviour, as the

(18.) ANGEL, or "Messenger of the Covenant." Mal. iii. 1. See also Gen. xlviii. 16., and Isa. lxiii. 9. There are several reasons why He is called an ANGEL. And these we shall best learn, if we first enquire, What Angels are? what they were made for? and, how they are employed?

Kings and emperors, you know, have all their favourite cities, and their castles and palaces, where they dwell in state. And there they set up their thrones, and surround themselves with pages and guards of honour, and servants of all kinds.

All the country of Judea was under king Solomon, and all the Jews were his subjects. But there was one place above all others, where his greatness was seen, and where he held his court. That was Jerusalem.

And there he built a sumptuous house of costly stones and cedar. And he set up, on lofty steps, his famous ivory throne, overlaid with pure gold, and adorned with carved figures of lions. There he sat in

royal state, and sent forth his mandates. And around it stood his officers and cupbearers, and crowds of servants in gorgeous apparel.

You have heard of the queen of Sheba, and of the visit she paid to king Solomon. We are informed that, when she saw all his palaces, and gardens, and fountains, and the cupbearers and officers, and the silver, and the gold, and the ivory;—and when she heard Solomon's wisdom,—for he was wise above all princes—I say, when she heard and saw all, she almost envied his servants, and exclaimed, “Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom!”

But I know of a greater King than Solomon, and happier servants than his! I know of a much more glorious palace, and a far loftier throne; where, robed in splendour, and clothed with majesty, and hid in dazzling brightness, sits the Almighty Lord of Angels, and King of Kings.

All creation was built for a temple, to shew His glory; and all creatures are His servants, and do His pleasure. But in that splendid house He is *most seen*, and *best served*.

We here, beneath, see but the “beams of His chambers,” which He hath laid in the firmament, and on which He hath reared His stories in the heavens. And the stars we gaze at in the clear night, are but as the distant glimmering of the ten thousand lamps, that encircle the throne of the Eternal.

The bible tells us of a “city, not made with hands, eternal in the heavens.” Its foundations are “garnished with precious stones,” its gates are pearls, its “streets



are of pure gold, as it were transparent glass." And there, in the third heavens, the Almighty has His "throne, high and lifted up," whence He issues His commands. And in His palace, there are many mansions for His servants and attendants. And, though He needeth not their help, there continually do ten thousand times ten thousand bright Angels surround Him, to wait on Him, and do His pleasure. For this purpose, and this alone, were the Angels created.

And surely, if the queen of Sheba was overcome with admiration, when she saw Solomon's glory, and called his servants "happy!" much more must we say of the Angels, which "stand continually" before God, "Happy are they!"

And would not you, little child, like to be an Angel?—To see God as He is, and live at His palace;—and walk and talk with those shining ones? I can tell you, how you may, by and by, be like those happy Angels. You must repent of sin, and turn from it; for not one of all in those glittering ranks, ever so much as thinks an evil thought. And you must ask the Holy Spirit to wash your heart clean, and make you holy. Give yourself up to Him, and He will take you by the hand, and, before long, lead you into that holy company.

But now listen a little longer, and I will tell you more about the Angels. They are called "Thrones, Dominions, Principalities, and Powers in the heavenly places." Col. i. 16. Eph. iii. 10. And we read of them, that they excel in strength,—that they burn with love,—that they are wise and holy.

Some of them "do always behold the face of the

Father," abide by His throne, and cry one to another, "Holy! holy! holy! is the Lord of Hosts! Heaven and earth are filled with the majesty of His glory!"

Some fly hither and thither, swift as the lightning to do His errands; and, coming again at the appointed times, give account of their embassies. 1 Kings xxii. 19. Job i. 6. and ii. 1.

Some fight the battles of the Lord, against the Prince of the power of the air. Michael and *his* Angels, "contend with the Devil and *his* Angels." For there are wicked Angels as well as good. Jude 9. Rev. xii. 7.

Sometimes they come to earth with orders to kill and to destroy. An Angel, one night, killed one hundred and eighty-five thousand soldiers, who were come up to fight against God's people. Isa. xxxvii. 36.

At evening, when the sun went down, there they lay encamped in the field, like grasshoppers for multitude! But when the king arose early in the morning, "behold they were all dead corpses!"

"For the Angel of death spread his wings on the blast,  
And breath'd in the face of the foe as he pass'd;  
And the eyes of the sleepers wax'd deadly and chill,  
And their hearts but once heav'd---and for ever grew still.

"And there lay the warrior distorted and pale,  
With the dew on his brow, and the rust on his mail;  
And the tents were all silent,---the banners alone,---  
The lances unlifted,---the trumpet unblown."

But oh, I cannot tell you how often since the foundation of the world, they have winged their way to it, on errands of love. And still, they encamp around the good at night, and bear them up in their hands by day,

and wait on them continually. "Millions of spiritual beings walk the earth," and throng the air. And all are invisible as the wind, and swift and silent as the sunbeams. We do not see them, nor hear them, though we are surrounded by them.

The king of Syria once sent a great army to take Elisha. They came by night, and drew up all round his house, and compassed the village where he was. And when the prophet's servant got up in the morning, and saw the soldiers, he was afraid, and cried to his master, "Alas! my master! how shall we do?" Elisha answered, "Fear not, for those that are with us, are more than those that are with them." The young man could not understand this, for they were in a poor little village with few men, while the soldiers were a great host. What could the prophet mean? Why he knew that there were not only hosts of hostile soldiers, but hosts of friendly Angels, encamped around them. But his servant could not see them. So he prayed to God to open the young man's eyes. And the Lord opened the eyes of the young man, and he saw, and behold! the mountain was full of horses and chariots of fire round about Elisha. No wonder Elisha was without fear! Who, that had a legion of Angels to attend him, would give way to fear?

In the same way, they invisibly attended Jacob as he journeyed. But once, it is written, that, "as he went on his way, the Angels of God met him;" that is, his eyes were opened, and *he saw* them. And Jacob said, —This is God's host.

And do you think the Angels are less attentive to what goes on in the world now? No indeed! Children,

if your eyes were now opened, as were those of the prophet's servant and of Jacob,—what would you see? I'll tell you. You would see wicked Angels, tempting men and seeking to destroy them. And you would see "God's host" also, the good Angels, withstanding them; and defending and bearing you up in their hands. You would see that wondrous ladder, of which Jacob had a vision, whose top is lost in the clouds, and the Angels ascending and descending thereon. And, doubtless, you would see some of them at this very moment in this schoolroom, observing us, whether we take heed how we hear and how we behave. For this is one reason why we are told to behave with care, when in the house of God. 1 Cor. xi. 10.

But the Angels are not now allowed to be seen. Formerly they often appeared. And when they did, it was generally in the form of young men; only more bright and beautiful than the sons of men, as you may see by referring to Dan. x. 6, 16; Luke xxiv. 4; Jno. xx. 12. You must not, therefore, think of them as really having gross bodies like ours, or, as you have seen them painted, with *wings* on their shoulders. This outward frame and furniture would but hinder them in their movements. For they are spirits, and fly swift as the lightning.

Now, if you ask me how they live and how they move without bodies, I cannot tell you. Perhaps the ease with which your *thought* moves about may best explain it. You know we can send our *thought* to the most distant part of the world. Our *thought* can travel about like an Angel. It can go a thousand miles in an instant. It can swim across seas and oceans without fear of



shipwreck. It can fly over deserts and forests where the foot of man cannot tread. Stone walls offer no impediment to its progress ; it can get into palaces and prisons, and climb up the steep mountain side without danger.

Let us try.—Let our *thought* or our imagination, take a flight or two. We will imagine ourselves, hundreds of years ago, in Canaan. Before us lies a plain, with clusters of palm trees, and the beautiful blue hills beyond. On this plain there are flocks, and herds, and camels ; and many servants busied in tending them. In the midst are tents ; and at the door of one of them, to shade himself from the heat of the day, sits a mild and venerable man, called Abraham. While we admire this lovely scene, behold three men draw near. They are persons of a dignified aspect ; and when they stand before Abraham, he makes haste, and bows himself to the ground, and invites them to eat with him. They agree to this, and, resting themselves under a tree while Sarah, Abraham's wife, makes ready a calf, they enter into friendly conversation. And soon Abraham finds out, that in entertaining these strangers, he has "entertained Angels unawares." One of the three is the Lord Jesus, the uncreated ANGEL. And after their repast, the Lord, giving the two Angels, His attendants, their orders, and telling them to go forward to Sodom, stays behind with Abraham and talks with him.

But what can the good Angels be sent to that riotous and wicked town for ? Let us go after them, and see what their business is. It is evening when they get to Sodom, and, going in at the gate, they are seen by Lot, Abraham's nephew, who hastens to salute them, and entreats them to tarry all night at his house.



They seem unwilling to abide in such a wicked place ; but, nevertheless, they go in.

They appear to be strangers, but they know more of the town than Lot does, and they tell him more than he knew before. What do they tell him ? That the cry of the wicked people had gone up to God ; and that they were sent to deliver him, and burn the place and kill all the people. So they urge him to arise, and call all his sons and daughters, and get ready to depart.

And at the early dawn, these kind Angels hasten him, and while he lingers, they lay hold on him, and bring him forth, and his wife, and his daughters. And they say, "Escape for thy life ! Make haste ! for we cannot do any thing till thou art safe."

And so Lot hurried away ; and as the sun arose, he entered Zoar. And when Lot was safe, a horrible tempest of fire and brimstone came down on the guilty place he had left behind, and burned it up. What a most important service did these Angels render to Lot ! and how kindly did they discharge their errand !

But now let our *thought* go elsewhere. Let it go to Babylon, that far famed city, with its hundred gates of brass, and its lofty towers, and pyramids reaching the clouds, and walls whose broad tops were like the widest streets.

We stand by the palace of the king. The shadows of night are breaking away, and streaks of light in the sky, tell of the coming day. The gate of the palace suddenly opens, and forth issues Darius the king. In great haste, he moves onward to a distant part of the town. Let us follow him. He quickens his steps. He makes his way to the place of execution. The guards

open the prison gate as he draws near. And now he stops close beside the dens where the lions are kept, which devour the condemned. Listen! He calls with a lamentable voice, as if to some one within the den, among the beasts. What does he say? "O Daniel! servant of the living God! is thy God whom thou servest continually, able to deliver thee from the lions?" At once, a cheerful voice from within answers, "O king live for ever! *My God hath sent His Angel, and he hath shut the lions' mouths, and they have not hurt me.*" An Angel visit again!

If you are not tired, we will take another journey. And this time we stand within the walls of a prison. On the ground, chained up, is a captive. Beside him sit two grim looking Roman soldiers, clad in steel, with spears in their hands. But see the captive! he is asleep. How peaceful are his slumbers! What a smile lights up his face, as if in his dreams he was thinking about heaven!

But suddenly the dark cell is filled with a dazzling light! An Angel stands over him, and, causing his chains to fall off, tells him to "gird himself, put on his garments, tie on his sandals, and follow him." Like one in a trance, he starts up, throws on his clothes, and follows his shining leader; while the iron gates of the prison, one after the other, fly open before them of their own accord. They reach the street, and then the Angel disappears, leaving Peter scarcely yet certain that it was not a dream.

But presently he comes to himself, and says, "Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod."

But we must return :—You see what Angels are, and what they do. They do what God bids them, and go where He sends them. They are the guards and the guides of God's people, and minister to them always. When they fall into trouble, these guardian Angels wait on God, and ask in what way He chooses to have these, His suffering servants, delivered ; For that *they are to be delivered* out of all their troubles, they know full well. And when God gives them their charge, they fly swiftly to do His will. And lastly, when the good man lies on the bed of death,—there, in the sick chamber, unseen, unheard,

“ Angels, joyful to attend,  
Hov'ring, round his pillow bend ;  
Wait to catch the signal giv'n,  
And escort him quick to heav'n.”

But now it is high time to ask, Why is our blessed Saviour called an ANGEL ? Is He of the same nature as the Angels ? That cannot be. For it is written, “ He took not on Him the nature of Angels.” In what way, then, does He resemble them ?

1. *Christ is like the Angels in His appearances.*

Long before He took on Him the seed of Abraham, He used often to appear in the world. And when He did so, He chose to come in the form in which Angels appeared, which seems to have been that of beautiful and dignified men.

Thus He visited Abraham in company with two others as we have seen ; and Abraham took Him for a way-faring man, and set before Him food.

After that, one night, “ there wrestled a man with Jacob, and He held him till morning.” And then this

unknown traveller said, "Let me go, for the day breaketh." But Jacob held him fast, and clung yet more closely to him. He could not, he dared not let go his hold on Him; for he found it was his Saviour, who thus stooped to try the strength of his faith. And Jacob "wept, and made supplication to Him," till he obtained the blessing.

In after years, the Lord, the uncreated ANGEL, came to Gideon, as he was thrashing wheat; and sitting down in a friendly manner, He kindly saluted him,—  
"The Lord be with thee, thou mighty man of valour."

Again, He came to Manoah and his wife. And this time He came in the garb of a prophet, or man of God; only with a countenance so glorious, that the woman at once saw He was more than man; and when they asked after His name, He told them it was Wonderful or Secret. Thus in His appearances, He was an ANGEL.

*2. Christ is like the Angels in His attachments.*

The Angels take great delight in this world. When it was first built, these "morning stars (the Angels) sang together, and the sons of God shouted for joy."

And when little children and young people repent, and are sorry for their sins, and begin to pray to God, Oh! then these Angels carry the news straight to heaven. And there is joy and singing about it among the Angels in the presence of God. Yes, Gabriel, the highest Angel, rejoices over a little penitent praying boy; or a little girl, who loves her bible and her Saviour.

So the great ARCHANGEL, the Lord Christ, when the foundations of the earth were laid, "rejoiced in the habitable parts of it, and His delights were with the children of men." On earth He was a Man of sorrows.



But what was that, which once made Him rejoice in spirit, and break out into a song of praise? Hear him! "I thank thee, O Father! Lord of heaven and earth! that thou hast hid these things from the wise and prudent, and hast *revealed them to babes!*"

And still, when He finds His lost and scattered sheep on the mountains of sin, He layeth them on His shoulders rejoicing, and gladly bears them to His fold.

3. *Christ is like the Angels in His ministrations.*

As angels are ministering spirits sent forth to minister to the heirs of salvation; so Christ "came not to be ministered to, but to minister." He stooped to wait on us, to carry our burdens, and guard and guide us through life; and in death He will come again, and receive us to Himself.

He is the "ANGEL who redeems us from all evil." the "ANGEL of God's presence who saves us." In all our afflictions, He is afflicted; and in His love and pity He redeems us, and carries us in His everlasting arms as He did His people all the days of old. "Call upon me," He says, "when you are in trouble, and I will deliver you."

We may not pray to Angels, we may not worship them; oh no! for they are creatures. But we may pray to this uncreated ANGEL. We must worship the Lord of Angels. As did the Patriarch Jacob, when Joseph's two boys stood at his bedside, waiting for his last, his dying blessing. Laying his hands on their heads, the venerable old saint said, "God,—the God that fed me all my life long unto this day, the ANGEL which redeemed me from all evil, *bless the lads.*"



You remember the Angel coming to shut the lions' mouths while Daniel was among them. Just so does our blessed Saviour, the uncreated ANGEL, restrain that "roaring lion" who desires to have us, to devour, and to destroy, and to sift us. Glory be to Him! He will take the prey from the mighty. He will bruise Satan under our feet. Fear not, then, young christian, to walk in the path of duty! The lions may roar, but they are chained. They may be all around you. You may have to walk through their very midst. But fear no evil. The ANGEL of the Covenant is by. Keep the straight and narrow path of duty, for "no lion shall be there, neither shall any ravenous beast go up thereon." "Who shall harm you if you be followers of that which is good?"

You remember the Angel leading Peter forth from the prison. Oh what a delightful emblem of Christ's work in this world! He comes to deliver the lawful captive out of prison. He comes to take off their chains! He comes with kind aspect, to tell us to "follow Him," and He will lead us where no frowning walls of despair shall enclose us, no chains of darkness, no fetters of sin shall gall our bruised limbs; but where we shall walk at liberty, and rove unrestrained through the streets of the heavenly Jerusalem.

Hast thou learned to rejoice in the ANGEL who comes to preach deliverance to captives, to proclaim the jubilee, the year of release? Only those who know what it is to groan under their spiritual fetters, know how to prize the liberty He brings. "If the Son shall make you free, you shall be free indeed."

“ Long my imprison’d spirit lay,  
Fast bound in sin and nature’s night ;  
Thine eye diffus’d a quick’ning ray,---  
I woke---the dungeon flam’d with light ;  
My chains fell off, my heart was free,  
I rose, went forth and followed thee.”

You remember the Angels delivering Lot. Thus does Christ come to snatch us from a fiery doom, a far worse tempest of brimstone, than that which buried the five wicked cities of the plain. And He holds back the tempest till “all that the Father hath given Him shall come to Him.” And, not till the last of His servants is safe, will He pour out the tempest of His wrath on the world.

But what the Angels said to Lot, that Jesus Christ says to us, as we loiter ; “Escape for thy life ! Tarry not in all the plain.” “Remember Lot’s wife !” “Strive to enter into the strait gate.” Oh listen to His counsels, linger no more, give not slumber to your eyelids ! The night of respite is far spent ! The day is at hand !—“the day of His fierce wrath, which will burn as an oven.” If the word spoken by the Angels to Lot was steadfast, and every thing came to pass as they had said, Oh what will become of you if you neglect the warnings of this Lord and Maker of Angels ?

Oh thou Messenger of the Covenant ! thou ANGEL who dost redeem us from all evil ! hear our prayers for these children and young persons now in thy presence ! While they linger among the trifles of the world, lay thine hands on them, and draw them forth ! oh pluck them as brands from the burning ! Be merciful to them, and constrain them to flee from the wrath to come !

4. *Christ is like the Angels in His errands.*

As Angels are messengers, so Christ is the bearer of messages. He was SENT with tidings. And what are these tidings? what is God's message to me and to you? This is the message:—

Poor sinner, thou hast destroyed thyself body and soul! But I have good news for thee. I am willing to save thee. I have one only begotten beloved Son. He is the bearer of these tidings. I have sent Him to die for thee, and to “bless thee in turning thee away from thy iniquities.” Yield thyself up to Him, and thou shalt be saved. Thou art poor, but return to me through Him and I will enrich thee. Thou art vile, but I will cleanse thee. Thou art starving, but there is bread enough and to spare in my house. There is room in my heart for you all, and room in my house too. Come then, I have spread my table, I have killed the fatted calf, I have made ready the feast; come to the banquet! Let not shame exclude thee! I will clothe thee in fine linen, clean and white, which is the righteousness of saints. I will lift up thy head so that thou shalt appear with honour before my holy Angels. I will enrich thee, and exalt thee. I know thou art unworthy of all this; thou hast greatly sinned against me. I know it all. But how shall I give thee up Ephraim? How shall I deliver thee to destruction? My heart is turned within me, and my repentings are kindled together. I will not destroy thee, for I am God and not man. I have seen thy ways, and will heal thee and restore comfort to thee. Peace, peace, to him that is near, and to him that is far off. Wherefore look unto me, and be ye saved, all ye ends of the earth.

This is the message. And how kind and condescending it is ! Here I should like to stop and ask you, What you think of it, and whether you have accounted it worthy of your acceptation ? But I must hasten to another title of Christ akin to this, namely, the

(19.) APOSTLE of our Profession. Heb. iii. 1. Now I will tell you what the word Apostle means. It signifies an AMBASSADOR, one sent with tidings, or on important business, or entrusted with power to make proposals. You know the Lord Jesus chose from among His disciples, twelve to be Apostles. And He said to them, Jno. xx. 21, "As my Father hath SENT me, even so send I you."

An Apostle, then, is a minister of the gospel. But, just as an Archangel is great among Angels, so an Apostle is chief among preachers. God had sent many with great tidings to the Jews, from age to age. "Last of all He sent His Son." Moses was the great Apostle of the Jewish church, and was faithful in all his house. But a greater APOSTLE than Moses is here.

How richly has God kept that promise to the church, "I will give to Jerusalem one that bringeth good tidings." And when Christ went up into the mountain, and His disciples came unto Him, and He preached unto the assembled multitudes, as they sat or stood scattered about on the hill side,—Oh "how beautiful on the mountains were the feet of Him that brought good tidings, that published peace!" Well might the children surround Him with palm branches, and shout as they followed Him into Jerusalem, "Hosanna to the Son of David!" And are you ready thus to welcome Him?

Cannot you say, "Hosanna! blessed is He that cometh in the name of the Lord?"

Angels are not sent to *preach the gospel*. It is not their business. When an Angel came to Cornelius, it was not to shew him the way of salvation, but to tell him to send for an *Apostle*, Peter, and to ask of Him what he should do.

Angels delivered the law on Sinai, as we read, Acts vii. 53, and in other places.\* But it was reserved for the uncreated ANGEL, the Prince of Angels, to be also the great APOSTLE, to bring the joyful tidings of salvation, and to *preach the gospel*. To this He was anointed. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 1—4

I have but one more title in A,

(20.) ALPHA AND OMEGA. Rev. i. 8. See how familiarly our great Teacher stoops to our simple way of talking and thinking. Amongst His highest Titles, we meet with this again and again.

In what language was the New Testament first

\* Gal. iii. 19.

Heb. ii. 1, 2,



written? The Greek. And Alpha and Omega were the first and last letters of the Greek Alphabet. If spoken in our language, then, it would be,—I am A and Z. Now the least child in the school knows where A stands in the alphabet, and where Z is.

Remember then, that as A is the first letter, so Christ is the beginning of all things, the oldest of all beings. He lived before the world was. He *always* lived. And in all other respects Christ stands before all. He is the greatest and best, the strongest and kindest of all.

And as Z is the last, so Christ will live when this world will be put away as a worn out garment, and the skies rolled up like a scroll of parchment. And those that love Him will live with Him all the time he shall live, and that will be for ever.

Then, Alpha and Omega are not only the first letter and the last, but may represent all between. So the Poet says of Christ,

“Him first, Him last, Him midst,”

for “He filleth all in all.” You know there are twenty-six letters in the alphabet, and with these twenty-six letters you can make thousands of words. Whatever word you want to spell, if you have first learned the use of the several letters, you can get it out of the Alphabet.

Now just so, when we have rightly learned to know Christ, we need never be at a loss for any thing; for all we want is treasured up in Him. We are complete in Him, for “in Him are hid all the treasures of wisdom and knowledge.”

You know if the little boys here want to read the

bible, they must learn their A, B, C, first; and till they have learned that, they cannot read one word;—for that is the key to unlock the sense of it. And if ever they spiritually *understand* the scriptures, as well as read them, it must be by learning first this *divine Alphabet*. for we cannot rightly know them, till we know the ALPHA AND OMEGA, the true key to the whole.

The Jews have the bible, and they read it from Sabbath to Sabbath in the synagogue. But they cannot truly understand a word of it. And why not? Because they have not first learned to know the ALPHA AND OMEGA. So the bible is a sealed book to them, for the veil is on their hearts; they cannot unlock its treasures, nor make out its meaning. Nor will they ever, “till they turn to the Lord,” Him who is ALPHA AND OMEGA, and “then the veil shall be taken away.”

And, my child, is the veil on *thine* heart still? Are the words of that blessed book “unto thee as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee; and he saith, I cannot, for it is sealed.” And so all is strange to you. You can read it, and you can repeat it; but, “seeing, you see not, and hearing, you understand not.” You have not yet “so learned Christ,” as to be able to read the hidden meaning of the word. But oh, remember, “if the gospel be hid, it is hid to them that are lost!” Wherefore, bethink yourselves of the sin and danger of ignorance, and come to Christ Jesus the ALPHA AND OMEGA. So shall you understand the Scriptures, and be able to unravel its hidden meaning; “crooked things shall be made straight, and rough places plain,” before your wondering eyes.

There is another book too which we can read, when we come to know Christ truly. We can "read our title clear," to the heavenly mansions, and rejoice that our names are written in the Lamb's book of life.

And many other hidden things we shall be able to find out, when once we shall have "learned Christ," the ALPHA and OMEGA.

May the Lord add His blessing, and impart to us all, this saving knowledge! Amen.

## LECTURE VII.

---

BABE. BLESSED AND ONLY POTENTATE. BRIGHT  
AND MORNING STAR.

The city of Lystra. Paul and Barnabas taken for Gods and worshipped. The real visit of God to earth not approved of. City of Bethlehem. Visited one day by many travellers. The Caravanserai. Who were among the travellers? No room in the inn. The stable. The infant's birth. The scene contemplated. More meanly lodged than other children. What should this teach us? The virgin mother. The interruption at midnight. Who are the visitors? What brings them? The band of angels. Their contempt of the proud and rich. Their appearance described. Their message to the shepherds. Their ready obedience. Their report. How received? Christ's name rightly called Wonderful,—*Blessed and Only Potentate*. Nature of His kingdom. Peace on earth. Emblem of the true peace. This destined to be universal. Sure presage of day.—*Bright and Morning Star*. The mariner. Joy at Christ's birth. Miraculous star. Beautiful hymn. Star of Bethlehem. Conclusion. Address to two sorts of children. The idle. The profane. Bright morning. Another morning at hand. Christ's second coming to judgment. Praise to Christ.

WE have gone through the first letter in the Alphabet. There were twenty Titles of our blessed Saviour beginning with A. To-day we begin with B. And the first cluster I have plucked from the branches of this tree to set before you, is most rich and attractive. It consists of three of our Lord's Titles, viz. BABE,—BLESSED AND ONLY POTENTATE,—and BRIGHT AND MORNING STAR.

The city of Lystra was once thrown into great commotion, through the working of a miracle by Paul and Barnabas. The people were running about, shouting that "the Gods had come down in the likeness of men!" The cry reached the ears of the priests of Jupiter; and straightway they brought oxen adorned with garlands and flowers, and prepared to offer them up in the streets, as sacrifices to the two strangers, whom they mistook for Gods in human shape.

But when the apostles heard this uproar, and saw the sad mistake which the people had made, they ran in amongst them, and said "Sirs! why do ye these things? Turn from these vanities to the living God!" And scarcely could they keep the people from paying them divine honours.

Paul and Barnabas informed these idolaters that they themselves were only men; but that there had been a real visit of this kind to earth. They told them that the One True God, the God that made heaven and earth, had come down in the likeness of a man. Yea, that He had actually become a Man! And that He had lived a life of poverty and reproach, and that He was at last crucified, and that He rose again from the dead.

But these pagans cared not to hear of this. It was foolishness to them. The visit of Christ was not to their minds. They saw no glory in His humble life and shameful death; so they stoned those who told them so strange a history, though just before, they had been ready to worship them. Alas! how the god of this world had blinded their eyes!

Now this wondrous visit of our Lord to earth, we are about to contemplate this day. And I trust we shall



not be like the Lystrians, but be all led to *admire* this "great mystery of godliness, God manifest in the flesh !" Let us consider our Lord as the

(1.) BABE of Bethlehem. Luke ii. 12, 16. One day, about eighteen hundred years ago, the pathways leading to the little town of Bethlehem in Judea, were unusually thronged with passengers. They were of different ranks in society, but were drawn together by the same object. All were going to have their names enrolled or set down in the records of the city, in order that they might be taxed.

From all parts little groups and companies of travellers were seen making their way to this ancient city of David. Some were toiling along on foot, carrying their little stores of provision ; while others were mounted on camels and asses, and were better furnished with such conveniences as were required in that country. For you must know that there were no such inns for accommodation, as there are here in this country. An eastern inn, or caravanseraï, is a large square court surrounded by buildings, containing a great many apartments. But there are no provisions to be had in them ; they are only places provided for shelter. And just such a building as this, is supposed to have been "the inn" at Bethlehem, at the time of which we speak.

The travellers to Bethlehem on that day, made their way to this great inn, or caravanseraï, in the centre of the town. They continued to arrive till the inn was full, and all the apartments were occupied ; so that those who came afterwards, and had no acquaintances

in the town, to whose houses they might go, were obliged to put up with such accommodation as the stables and outhouses adjoining the inn, could afford them.

Amongst those who thus arrived too late to secure the best places, was a poor couple meanly clad, and very weary. They had travelled all the way from Nazareth, a distance of eighty miles, and stood in special need of repose and accommodation. Yet no one was found who was willing to give up his apartment for their use. All were lovers of their own ease. None would make way for these weary travellers. They must go into the stables, and do the best they could there. Now the stables of that country and that day, were much like what they are now. There were stalls and mangers for cattle, but no comforts suitable for human beings.

However, into the stable were our two travellers, Joseph the carpenter, and Mary, his espoused wife, compelled to betake themselves. And there it was, in that wretched place, that Mary "brought forth her first born SON, and wrapped him in swaddling clothes, and laid him in a manger." But though thus meanly lodged, and poorly accommodated, this little family was visited and attended by those glorious beings, the angels; who, unseen and unheard, hovered over the lowly place, and worshipped their infant Lord.

Come, then, all of you, let us go, this afternoon, to Bethlehem, and "see this great thing, which is come to pass, and which the Lord hath made known unto us." Let us, in our imagination, pay a visit to this stable. And let our thoughts dwell on this most interesting scene, till our hearts are filled with wonder and praise.

That little smiling BABE that lies in yonder manger, is not just what He seems to be. It is true, *He is a babe*; like what you, and I, and all of us, once were; but He is also the Lord of glory, and the King of kings.

Well, but, you say, if He be a Prince, why is he not the Child of some king's daughter? And why not born in a palace, surrounded with the state and splendour suited to his high rank? Or at least, why is He not born in a decent dwelling,—why in this poor out-house? Ah! my dear children, this is indeed a mystery. Angels, who hovered round Him, wondered, just as you do. But none of the princes of this world knew Him; else they had crowded around Him, and been forward to pay their homage to One from whom they had received their crowns and kingdoms.

This Prince of the kings of the earth, and Lord of all worlds, was more meanly lodged than any of you were, when brought into this world. There is not a child here, whose parents were so destitute at the time of his birth, as to be compelled to put up with the inconveniences of a stable. There is not one, who was cradled in a manger when an infant. But the Son of God, when He began His life here, “had not where” else “to lay His head!” Wonder, O heavens! and be astonished, O earth!

Ah! how should this teach us to despise the riches and honours of the world! What contempt does this pour on the splendid palaces of kings and emperors! What scorn does this cast on the finery and state of lords and dukes! Oh children! do not complain if you have to live in lowly huts or mean cottages. And if your fare

and your work be hard, and you are but coarsely clad ;—complain not ! But think, I beseech you, of the poverty of Christ's parents, and the lowliness of his birth.

But let us look again. There, on yonder hard bed, lies this lovely, this mysterious Infant. And over Him bends Mary, (highly favoured, indeed, among women !) gazing, with the fond yearning affection of a mother, at her first born. She beholds in Him, one who is at the same time, her child and her Lord ! her offspring and her Creator ! But oh ! how completely has He laid aside all His majesty ! How has He veiled His glory ! It must indeed have been a strong and lively faith, which could recognize in this helpless babe, thus attended, and thus lodged, the Prince of glory.

“Blessed BABE ! what glorious features !  
Spotless, fair, divinely bright !  
Must He dwell with brutal creatures ?  
How could Angels bear the sight ?

“Was there nothing but a manger,  
Wicked sinners could afford,  
To receive the heavenly Stranger ?—  
Did they thus affront the Lord ?”—

But while, in the stillness of the night, we stand gazing and wondering at this BABE,—what is that noise on the outside ? It comes nearer.—Hark ! there is the trampling of feet ! It is a crowd of rude countrymen from the fields, with their lanterns, and staves, and sheep dogs. They come in haste ! What can they want at this unseasonable hour of the night ? They enquire loudly where Mary is sojourning, and are directed to the stable.

Fear not, they come on no hostile errand. They do



not come to disturb the mother and her Infant. They want to see this wonderful BABE. They are eager to feast their eyes on this great sight. Yea, they draw near with gentleness, and their unruly haste is checked as they approach the stable. And now they crowd within the walls, and stand around the manger, and look on the lovely and interesting object of their search.

But how came these shepherds to know anything about Him? Who informed them, that at such a place, and at such a time, this BABE was to be born? I will tell you. The angels knew of it in heaven. And they could not contain their joy, but longed to come and tell of it on earth. And so they got permission,—and came trooping down, whole armies of them, with songs and music.

And whither did they wing their way? Surely they would go straight to the palace of Herod, and cause its lofty roof to ring again with their songs. But no,—they would rather go to Rome, to the imperial halls of Cæsar, the greatest potentate of the earth, and tell him of the event; that with all his court he might make haste and come to Judea, and do homage to his Lord and King. Or would they not rather go to the temple at Jerusalem, where priests and Levites watched by night, around the altars of God?—singing, at intervals, to each other, and praising God—surely they would go there, and tell them that the true Sacrifice, the true Altar, the great High Priest himself was now come, and that their work was soon to cease.

No;—they passed by gorgeous palaces and lordly castles. The marble walls of the temple echoed not to their heavenly music. They did not sing their songs in the ears of kings and emperors. They did not call



the wise men after the flesh, the mighty, and the noble, to hear this message. But they chose the foolish things of the world, instead of the wise, and the weak things, instead of the things which are mighty.

There were abiding in the fields near Bethlehem, that night, a company of despised, though industrious shepherds, watching their flocks to protect them from beasts of prey. To them, swift as the lightning, the angel messengers wing their way; and in their untutored ears alone, they pour forth their unearthly music.

These simple men are at their work, when, all at once, in the dark still night, they are surprised with a blaze of light, shining on them from heaven, above the brightness of the sun at noon-day! While they stand amazed, the angel of the Lord comes upon them; and they are frightened and would fain hide themselves from his view. But listen,—the angel speaks. And soon their disturbed minds are quieted; their fears are dispersed. “Fear not,” says this kind messenger, “for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you,—Ye shall find the **BABE** wrapped in swaddling clothes, lying in a manger.”

No sooner do these words reach the astonished ears of the shepherds, than suddenly there is seen in the heavens a multitude of the heavenly host, surrounding the angel. And they praise God, and say, “Glory to God in the highest, on earth peace, goodwill towards men.”

For a little time the heavenly music rings in their ears, and ravishes their hearts. And then the glorious

army, mounting on high, is once more lost in the gloom of night; while the last sound of their triumphant song dies away in the clouds.

Then said these shepherds one to another, "Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they arose with haste to search for the stable, and the wondrous BABE.

Though it was night, nothing could keep them back. "They loved their souls more than their sheep," and better than their ease. They left all to follow Christ. As soon as they heard of Him, they sought Him, for they came with haste. They were not offended at the "sign," by which they were to know this Prince of glory. It was as if the angel had said,—*Enquire for the Babe that is most meanly lodged in all Bethlehem*;—THAT IS HE. This sign they kept in view, and no sooner did they commence their search, than, as we have seen, they found the stable, and the manger, and the BABE.

How perplexed and astonished were they, to see Him, whose birthday song a whole host of angels had just been singing, lying in such a place! And how eagerly did they tell His delighted mother the strange tale of the bright and glorious light that shone upon them, and the message, and the heavenly music, and the angel band!

With what wonder and rapture did they gaze on Him! One moment, though fearful to disturb His slumbers, they were eager to embrace Him; and the next, they were ready, with solemn awe, to prostrate themselves before Him, and to hail Him as the promised Messiah.

So when they had worshipped Him, and had looked around, wondering at the meanness of the place, and the poverty of the parents, and all the strange circumstances which attended the birth of this truly great One,—they went forth again, spreading the news abroad, and, with loud voices, glorifying God, who had thus visited His people.

And some, when they heard, wondered. And some there were, who would not believe, but laughed at the shepherds, and reckoned all they said, a cunning fable.

But, believed, or not believed, the report was all true. The Lord of Glory, the Ancient of Days, the great I AM, had laid aside the brightness wherewith He shone in heaven—shone so, that the angels covered their faces with their wings, they were so dazzled—I say He had laid aside all this glory and majesty, and had come down to be a little BABE. And wherefore did He thus come? For your salvation, and mine.

Let us, then, with the shepherds, praise God. “For unto us a SON is born, unto us a CHILD is given. And the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

And well might His name be called WONDERFUL! To the eye of sense, He was only a feeble BABE, brought forth in a stable, and cradled in a manger, and nursed in poverty; the helpless offspring of lowly parents; yet He was at the same time, the

(2.) BLESSED AND ONLY POTENTATE, the King of kings, and Lord of lords, who only hath immortality. 1 Tim. vi. 15. This glorious name He hath

“written on His vesture and on His thigh.” He is the ONLY POTENTATE or Ruler of men, angels, and all other beings. One with the Father, BLESSED, or most happy, Himself, and making others happy,—God over all, BLESSED for ever, and the spring or fountain of blessedness to the universe.

The kingdom of this BLESSED AND ONLY POTENTATE is a kingdom of peace and love. And to this end was He born, that He might establish this kingdom of peace.

At the time of His birth, all the nations of the world were at peace one with another. Wars had ceased, and all the earth was still. And that was the time chosen for this BLESSED POTENTATE to enter on His peaceful reign.

“No war, or battle’s sound  
Was heard the world around.  
The idle spear and shield were high up hung.  
The hooked chariot stood  
Unstained with mortal blood.  
The trumpet spake not to the armed throng;  
And kings sat still with awful eye,  
As if they surely knew their sov’rign Lord was nigh.  
And peaceful was the night !,  
Wherein the Prince of Light,  
His reign of Peace upon the earth began.”

This BLESSED POTENTATE shall reign till all his enemies shall become His footstool; and till all kings shall own Him for their only sovereign Lord, from whom they receive their crowns. He shall reign till all nations shall partake of the blessedness of His peaceful rule.

Then, in a higher sense will peace be universal. True peace shall be every where known. And then will the

angels, who sung "Peace on earth," at the beginning of His reign, again be heard harping with their harps. And the song shall be "Hallelujah! for the Lord God Omnipotent reigneth! The BLESSED AND ONLY POTENTATE rules! The Prince of Peace governs! The kingdoms of this world are become the kingdoms of our Lord, and of His Christ!"

The zeal of the Lord of hosts will perform this. He will hasten it in His time. It is true, gross darkness still covers many nations. They walk in darkness, and sit in the shadow of death. And the servants of God, who have "light in their dwellings," as they try to look through the gloom that overhangs their neighbours, are often anxiously saying, "Watchman, what of the night? Watchman, what of the night?" And what is the answer?

"The watchman saith the day is nigh  
Enquire with earnest heed;  
Plain is the word of prophecy,  
And all who run may read."

The sure word of prophecy began to be fulfilled when Jesus "the Day Star," the Star of Bethlehem, arose on the earth,—the earnest and pledge of the coming day. And He is called the

### (3.) BRIGHT AND MORNING STAR. Rev. xxii.

16. What a cheering sight to the traveller or the mariner, who has lost himself in the long dark night, is the Bright and Morning Star. *Bright*, in that it shews him where he is. And the *Morning Star*, in that it ushers in the light of day, and puts an end to his fears.



And what a joyful hour was that when Jesus, the BRIGHT AND MORNING STAR, first rose on this wretched dark world! Long had those who looked for His coming, waited for His salvation. Throughout the dark night of types and shadows, they had longed for this MORNING STAR. And many times they were ready to faint, while they looked for His coming, "more than they that watched for the morning."

But He, whose "goings forth are prepared as the morning," came at the appointed hour. When the angels appeared to the shepherds, this BRIGHT AND MORNING STAR made its appearance above the horizon, and gave promise of the coming day. And all who looked for consolation in Israel, when they saw this MORNING STAR, rejoiced with great joy. And blessed be God, this gospel day thus ushered in, is still advancing, and shortly the glory of the Lord shall cover the whole earth.

You have heard of the "Star in the east," which guided the wise men from their own country, until it stood over where the young Child was. And when they saw the wondrous Star, hovering over the city of David, it is said, "They rejoiced with exceeding joy."

And what was the cause of their joy? Not this blazing meteor, however much they might have admired it, as the product of God's creating power;—but that BRIGHT AND MORNING STAR, the Lord Jesus, to whom this had but led them, in whose light all the nations of the earth were to be blessed.

This is the STAR that brings promise of relief to the poor disconsolate, convicted sinner, who mourns over his dark and bewildered state. When he sees this STAR,

hope springs up in his bosom, and he begins to rejoice, though with trembling. But it lights him on his way, it cheers his heart, and raises his courage, and as he gazes, he waxes stronger and stronger ; and “ his path shineth more and more unto the perfect day.”

“ Once on the raging seas I rode,  
The storm was loud, the night was dark,  
The ocean yawn’d,—and rudely blow’d  
The wind, that toss’d my found’ring bark.

“ Deep horror then my vitals froze,  
Death-struck, I ceased the tide to stem,  
When suddenly a Star arose,  
It was the STAR OF BETHLEHEM.

“ It was my guide, my light, my all,  
It bade my dark forebodings cease ;  
And through the storm and danger’s thrall,  
It led me to the port of peace.

“ Now safely moor’d---my perils o’er,  
I’ll sing first in night’s diadem,  
For ever and for ever more,  
THE STAR !---THE STAR OF BETHLEHEM !

But now, my young friends, to conclude,—Allow me to ask how you have received the tidings of Christ’s coming into the world. Are you any better for His coming ? You have again and again heard the history of the BLESSED AND ONLY POTENTATE, becoming a BABE, “ for us men, and for our salvation,” and for yours. You have been told of Jesus rising on a dark world, as the BRIGHT AND MORNING STAR, to guide our feet into the way of peace. Does all this afford you no matter for praise ? Did the angels sing, and will not

you? Do they still desire to look into these things, and will you, whose eternal interests are bound up with them—will you turn away with carelessness and indifference?

What did the people of Bethlehem say to the strange things the shepherds told them? You know the story. It is written, they “wondered.” It does not say they believed.

And still most people are satisfied with *wondering* at what the bible tells them. They are amused. They think it an interesting story, when they read that bright bands of angels came down out of heaven with songs and music, while a blaze of glory changed the midnight hour into the brightness of day. But that is all. There they stop. They are at no pains to enquire what *they* themselves have to do with all these things.

Oh, how will they repent of their folly, when they shall hereafter “wonder and perish!” *Now*, they wonder with feelings of idle curiosity. *Then*, when there is no place for repentance, they will wonder that they were such fools as to pass by such blessings.

*Here*, they wonder why christians make so much stir, and talk so much of the excellence of Christ. But *there*, when they stand before His great white throne, their wonder will be, that they did not love Him more, and worship Him better, and obey Him with greater zeal.

I say, again, my dear children, if your wonder does not now lead you to embrace Him, and rejoice in His salvation, then you will wonder with far different feelings, when God shall say, “Behold, ye despisers! and wonder,—and PERISH!”

God grant that we may never come to this! God, in His mercy, save us all from the bitter pains of eternal death! And oh! (for our sakes, who are your teachers) God grant that we may not give you cause to wonder at us, for speaking so coldly of the Lord Jesus, and warning you so little of the wrath to come!

But there are those who do not even *wonder*. They do not care a rush about the most glorious things that ever were done! They hear and turn away, as if all were an idle tale, or a childish story, or an old wife's fable. What shall be done unto such? Will not God say to the angels—"Take those wicked children, who, when I sent teachers and ministers to warn them, and talk to them of my beloved Son, turned away and refused to listen,—take them, and bind them hand and foot, and cast them into outer darkness!"

For if idle people, who wonder and do no more, but straightway forget God;—if they must be turned into hell, what will become of those who trample under foot the Son of God,—who swear, and lie, and steal, as if God did not see them, and as if Christ had not come to deliver them from their vain conversation?

That was a glorious morning which dawned upon this fair world, when God pronounced all that he had made, very good, and the "Morning Stars," those "sons of God, sang together and shouted for joy."

And that, too, was a glorious morning, which rose on the earth, when the Holy Child Jesus was born; and the shining ones, the messengers of God, came down out of heaven, to sing in heavenly strains, His birthday song.

But there is another morning coming, the brightness

of which will suddenly burst on the careless world, when the same Jesus will be revealed in flaming fire, taking vengeance on His enemies.

Nor will the angels then be silent. As He comes in the clouds, they will surround Him, not singing, "Glory to God in the highest, on earth peace and good will;"—but sounding the dreadful trump of God, and singing, "Glory to God in the highest, on earth judgment, indignation, and wrath!—Tribulation and anguish on all that have not obeyed the gospel!"

And all in heaven will answer and say, "Allelulia! salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments." And again they say "Allelulia," while the smoke of *their* torment, who would not have Christ to reign over them, ascendeth up for ever and ever!

Fearful thought!—I dare not pursue it any farther. My dear children,—I cannot part with you so;—do not, I beseech you, entail all this on yourselves by slighting the message. Do not let the angels, who would gladly speak of your repentance in heaven, and rejoice over your conversion,—do not compel them hereafter, to gather you with others that offend and do iniquity, and bind you in bundles to be burned.

Swearing children,—Sabbath breaking children, leave your sins, and come and submit yourselves to Him, who was once the BABE of Bethlehem, and who now sitteth as the BLESSED AND ONLY POTENTATE, at the right hand of the Father. Be wise now. Be entreated. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little.



And now let us devoutly offer praise to Christ for His great love, wherewith He loved us :—

We praise thee, Lord Christ ! Thou King of glory !  
Thou everlasting Son of the Father !

We praise thee, that when thou didst take upon thee to deliver us, thou didst not decline the stable and the manger ;—thou didst not despise the poverty and reproach of the lowly condition wherein thou wast born.

We praise thee, that thou didst accomplish thy mighty undertaking ; and that when thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood, and make them to be numbered with thy saints in glory everlasting, Amen.

## LECTURE VIII.

---

BEGINNING OF THE CREATION OF GOD. BRIGHTNESS  
OF THE FATHER'S GLORY. BROTHER.  
BONDSMAN. BISHOP OF SOULS.

The desert of Arabia. Mount Sinai. Awful manifestation of God there: Mount Zion. The contrast.—Christ the *Beginning of the Creation of God*.—*Brightness of the Father's Glory*. The sun too bright to be gazed upon. So God only to be looked at through Christ. The holy place. Shechinah. Cloud of incense. Glory of Christ. Its appearance to Saul. Light cheering to the mind. The morning walk. Effects of a sight of Christ.—Christ a *Brother*, in five particulars. Encouragement from thence to pray to Him. What we expect from an elder brother. The rescue from drowning Christ's promises: All His brethren to be with Him Who they are.—*Bondsman*. Story of Judah and Benjamin. How it applies to Christ. What He does as our Bondsman.—*Bishop of souls*. Duties of a bishop: Christ's charge to ministers and teachers. Invitation to the wandering. African desert. Spiritual dangers.

Do you know where Arabia is? It is in Asia, far away in the east. And a desolate place it is. A scene of savage wildness, of which I can give you but a faint idea. Rugged rocks, and huge, shapeless blocks of granite, are piled up on the barren mountains in the most wild disorder. The little spire of grass cannot grow there; the sweet flowers never blossom there. But there are frightful chasms, the abodes of serpents; and steep precipices whereon the eagle and the vulture build their nests. It is in the midst of the most terrific

part of this dreary scene, that Mount Sinai lifts its rugged summit.

Mount Sinai, you know, was the place where God gave His law to the Jews.

Around this mountain, once stood the thousands of Israel, gazing with awe and terror on the solemn manifestation, which God chose there to make of Himself, when He came down to converse with them. On that morning, as they were sleeping in their tents, they were aroused by the rolling of thunder, and the voice of a trumpet exceeding loud; so that all the people trembled. And Moses summoned them together, and led them forth to meet with God.

Now, there was a fence set up around the foot of the mount, lest bold men, breaking through to gaze, should perish; and at the top of the mountain, was the "fire and thick darkness, where God was." The smoke went up as the smoke of a great furnace, covering the sky over their heads as with a black curtain. From the midst of the dark cloud, the dreadful lightning flashed, and the crashing thunder pealed. And all the mountain quaked and trembled greatly.

But above all the din of the tempest the sound of the trumpet is still distinguished. It grows louder and louder! There is silence throughout the camp! And now the awful voice of God, louder than all, falls upon the ear, and fills every heart with terror and dismay.

So dreadful were the sights,—so fearful the sounds of that day, that even Moses exclaimed "I exceedingly fear and quake!" Well might the people say to Moses, "Let not God speak to us; we cannot bear it. We are so frightened, we shall die, if we hear that awful voice

again. Do thou speak to us, for thy voice we can bear." This was at Mount Sinai.

But, children, we are come this afternoon to another mountain. Its name is Mount Zion. And God also manifests Himself here. But oh! how differently! Is this the same God, who once came down in such terrible majesty? The very same. There is but one God, and His name is Love. He is a serene, and happy, and merciful Being. But when He deals with sinners, it is needful to let them know, how greatly He hates their sins.

A milder morning has dawned upon us, wherein we also are summoned from our beds of sloth—"Awake, thou that sleepest, and Christ shall give thee light."

As on Sinai, so on this mountain there is brightness; but it is the mild light of the day star,—not the fierce blaze of the lightning.

There is the sound of a trumpet; but it is the silver trumpet of the gospel; not harsh and terrible to the ear, but inviting and soothing, as well as awakening.

There is a "pillar of smoke" also, going up towards heaven, but it is the smoke of the incense of Christ's intercession.

There is the voice of words; but it comes to us in accents of peace and love: the still small voice of pity and compassion—"Come unto me, and I will give you rest." The voice does not say, "keep this law which I have engraven on stones and live;" but it speaks of a *new* covenant, and says, "I will write my laws in your hearts." It does not say, "Away, get you down," but "Rise up, my love, my fair one, and come away."

Jesus, the Mediator, has taken away all that was

terrible ; and sprinkled the mountain with His " blood, which speaketh better things than the blood of Abel." The fierce glare of the lightning, and the commotion of the tempest, have yielded to the quiet sunshine of God's love, soothing to the mind, and inviting us to gratitude and thanksgiving.

At Mount Sinai, Moses said to the people, " Stand afar off; come not nigh, lest ye perish !" But at Mount Zion, we hear an invitation from the New Testament,—*" Draw nigh with boldness. Come with assurance."* Let us therefore seek to comply with this invitation. Let us now gaze on the glory of Christ, as the only Mediator between God and man, through whom alone we can approach that holy Being, who was justly angry with us on account of our sins.

The first Title we are to consider this afternoon, is the

#### (4.) BEGINNING OF THE CREATION OF GOD.

Rev. iii. 14. In the eighth chapter of Proverbs, Christ speaks of Himself, verses 22—31. *" The Lord possessed me in the beginning of His way—I was set up from everlasting,—Before the hills was I brought forth."*

God is a Spirit, and therefore we cannot see Him. But when the world was about four thousand years old, the Word (which was God) put on a created nature, and made Himself visible to His creatures. Thus in the person of Christ, the Creator and the Creature are joined in one. The Word was made flesh, and dwelt among us.

This wonderful event we talked of in the last Lecture.



We then spoke of the Ancient of Days becoming the Babe of Bethlehem. And I want you all ever to think of Christ as at once the BEGINNER OF THE CREATION OF GOD,—for He made all things, and is therefore TRULY GOD. Also, the BEGINNING OF THE CREATION, the First and Chief of all creatures; for He is TRULY MAN. In Him, God, before unseen, was manifest in the flesh.

Again, this glorious God-Man is called the

#### (5.) BRIGHTNESS OF THE FATHER'S GLORY.

Heb. i. 3. Now God, the great Spirit, dwelleth in light which no man can approach unto. His habitation is

“Dark with excessive bright.”

But Christ is God come down to be a Brother, to set Himself before us in a form on which we can look, and look without fear.

You know we cannot gaze upon the sun. The eye that dares to look at it, aches and is distressed. But our eyes can bear that milder light which beams from the sun. It is refreshing, and sweet, and pleasant.

So we cannot see God. He is veiled in “terrible brightness.” But as the sun enlightens us, and warms us by his beams, so God manifests Himself to us by His Son Jesus. And we become acquainted with God by means of Him who is the BRIGHTNESS OF THE FATHER'S GLORY. For Christ says, “He that hath seen me, hath seen the Father also.” All the glory of the divine character is seen in the Lord Jesus. And we

can gaze on His countenance—"His *dread* does not fall upon us, His excellency does not *make us afraid*."

You have read in your bibles of that part of the temple called the Holy of Holies. This, you have heard, was a sacred place. No footsteps ever trod its unpolluted floor, save those of the high priest. But even he could not go in without incense, because of the blaze of the divine glory, or Shechinah, which shone forth from the ark of the testimony.

But when the cloud of incense arose and moderated the lustre of this painful brightness; then he could enter without being destroyed by the dazzling glory.

Now Jesus Christ is like this incense; He is the glass or medium, through which the rays of the Godhead come to us, in a way in which we can best bear them. So we view the insupportable glory of God, shining through our nature.

The Lord Jesus was found in fashion as a man. He humbled Himself, that we might become familiar with Him. He was lowly, and meek, and self-denying. And yet what lustre was there in His wisdom and knowledge! What glory beamed from Him, when He cast out devils! What bright proofs of His Deity betrayed themselves from time to time, to the confusion of His enemies!

He is now gone up into heaven. And He is still the same as when He lived on earth as "a Man of sorrows." The outward brightness of His glorified person, as well as His spiritual glory, none can conceive of. He fills all heaven with light; for "the city has no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is

the light thereof." He diffuses life, and joy, and happiness, through all hearts.

" Oh the delights, the heavenly joys,  
The glories of the place,  
Where Jesus sheds the brightest beams  
Of His o'erflowing grace."

How bright are the stars that twinkle in the midnight sky! How bright is the fierce lightning which plays around the dark cloud in the summer's night! And how bright is the sun at noon day! But what is the brightness of the stars, or the lightning, or the sun, compared with that unearthly light, which beamed from heaven on Saul of Tarsus, and struck him to the ground! It was a brightness above that of the mid-day sun! The Lord Jesus, the BRIGHTNESS OF THE FATHER'S GLORY, appeared to him. And Saul's eyes, unused to such dazzling brightness, lost their power, and he became blind for many days.

Our eyes could not bear *this* glory of Christ now. When we shall see Him as He is, our eyes and our minds will be fitted for the dazzling vision. But those who are enlightened by the Spirit, already see much of His spiritual glory here on earth. And the sight of this rejoices the heart.

We connect brightness in our thoughts with gladness and exultation. There is something in it, which excites the mind, and fills the heart with joy. How refreshing is the morning hour! How cheering are the bright beams of the sun after darkness! They awaken you, and invite you to walk abroad in the meadows, and to wander beside the streams. And you rise up, refreshed and cheerful. You call your younger

brother or sister ; and forth you go to brush away the dew with your little feet.

How lovely every thing looks bathed in the glory of the sunbeams ! As you trip along, the fields seem to laugh, and the little hills to leap for joy ! The sparkling brook dances and exults in the sun's bright ray ! There is life and joy spread through all nature. And even the inanimate things, the little murmuring rills, and the rustling trees, seem almost endued with voices, wherewith to utter their delight. "The little hills break forth before you into singing. The vallies shout for joy, and all the trees of the field clap their hands."

What a contrast is all this to the dismal gloom which hung over every thing during the absence of the sun !

So when the BRIGHTNESS OF THE FATHER'S GLORY penetrates the darkness of our minds, (and oh ! how dark and comfortless they are till this takes place !) when Christ shines into our hearts—what unspeakable delight fills our expanded souls ! How do we exclaim, "My soul doth magnify the Lord ! My spirit hath rejoiced in God my Saviour !"

Nevertheless, the severe glory of God out of Christ, we cannot gaze at. It fills the heart with fear. But we can bear the milder glory of Immanuel, and we say with Dr Watts,

"Till God in human flesh I see,  
My thoughts no comfort find ;  
The holy, just, and sacred Three  
Are terrors to my mind.

"But if Immanuel's face appear,  
My hope, my joy begins ;  
His name forbids my slavish fear,  
His grace removes my sins."



In the Lord Jesus, then, we see Immanuel, God with us. He is God, come down out of heaven, to take part of our flesh and blood, and thus to become our

(6.) BROTHER. Heb. ii. 11, 12. What a wonderful thing for us to be permitted to call Christ our BROTHER! Let us see how He is our BROTHER. What is a Brother? A very dear, and a very near relative.

1. *Brothers are children of the same parents, and members of the same family.*

And all who receive the gospel are the children of God. They are born of God. And God has a great family, some of whom are in heaven, and some on earth, and all are named after Himself. And Christ is the elder BROTHER of this great family, "the first-born among many brethren." When Christ was about to leave the world, He sent a message to His followers. And this was it. "Go to my BRETHREN, and say unto them, I ascend to MY FATHER AND YOUR FATHER."

2. *Brothers are partakers of the same nature and likeness.*

Angels are not called the brethren of Christ. Of them it is not said, "They are members of His body, of His flesh, and of His bones." But this is said of believers; so close is the relationship. There is a oneness of nature in them; and therefore He is not ashamed to call them Brethren. He takes their nature on Himself; and then He makes them "partakers of the divine nature," and changes them into His own image.

3. *Brothers share in the same privileges and are joint heirs of the same inheritance.*

The father commonly lays up for his children, and



when he wants his wealth no longer, his children succeed to it, and share it amongst them. And christians are "heirs of God, joint heirs with Christ." All things are theirs through their union to Him.

4. *Brothers receive the same education and discipline, or training.*

Christians, you know, must enter heaven through much tribulation. They must suffer troubles. *You* must have trouble before you get to heaven; "for what son is he whom the Father chasteneth not?" So Christ was "made perfect through suffering." And He "learned obedience by the things which He suffered." And this because He would in all points be made like unto His brethren.

In all these respects, Jesus Christ is a Brother. Wherefore, dear child, (if thou art a praying child,) throughout thy future life, be not afraid to approach Him in the hour of thy sorrow and temptation. He is thy brother, thy kinsman, thy nearest relative! He will not disown thee, nor turn away from thy complaint

He who says to us "Hide not thyself from thine own flesh," will not do this Himself. He who says, "Thou shalt not despise thy poor brother, will not despise us, though we are poor and needy. No! He cannot,—

"His heart is made of tenderness,  
His bowels melt with love.

"He who in days of feeble flesh,  
Pour'd out His cries and tears,  
Still in His measure feels afresh  
What every BROTHER bears.

"Touch'd with a sympathy within,  
He knows their feeble frame;  
He knows what sore temptations mean,  
For He has felt the same."

All that we expect a kind brother to be to us, *that* Christ is to those who love Him. What do you look for from your brother, your elder brother? You expect him to love you, and feel for you, and help you in your difficulties.

If you were journeying together, you would confidently look to his superior knowledge for guidance. If you were to stumble and fall, you would expect him to lift you up. If you were to see some furious beast running towards you, you would look to him to defend and help you. You would lean on him when weary, and cling to him when in danger.

Your teacher who now addresses you, has twice been indebted to an elder brother, for the saving of his life when in imminent danger.

On one of these occasions, if it had not been for a brother stronger than himself, and bolder than himself, he would inevitably have been drowned. But a brother's friendly hand was promptly stretched out for his deliverance, just when the strong tide was carrying him away. And he drew him out of "many waters," and set him in a place of safety.

So Christ says to his brethren, "Fear not, I am with you. When you pass through the waters, they shall not overflow you. Let not your heart be troubled. I am at your side. Cast your burden of weakness and sin on me. I will deliver you in trouble, and shew you my salvation." Let us then lean on Him, and lie in His bosom, for to this intimacy He invites us.

Brothers, also, often dwell together, and their interests are one. And if one brother should come to the possession of great honour and riches, he would naturally

share them with the rest of his family. Now the Lord Christ has gone to heaven; but He does not mean to live there alone in His grandeur. What did He tell His disciples He was going to heaven for? To prepare a place for them. Yes, and when He has made the place ready for them, and them ready for the place, He will come again, and receive them to Himself. He is determined that they shall all be with Him where He is, that they may behold His glory. He has left word, that He will not be satisfied, till He has all of them,—every Sunday scholar that loves Him, every one of His little brothers and sisters, all sitting down with Him, at His Father's table, and all dwelling beside Him at His "Father's house, where there are many mansions."

But remember, He only owns those for His brothers and sisters, who pray to Him, and love Him, and do the will of His Father. Now if you, my dear children, belong to this number, He will not deny you any request which you may make to Him. He will not withhold any good thing from you; so that you may, each of you, boldly say, "The Lord is my helper, my shepherd, my friend, my BROTHER. I shall not want seasonable, suitable, and sufficient supplies, all my life long;—

'And when I'm to die, receive me, I'll cry,  
For Jesus hath lov'd me, I cannot tell why;  
But this I do find, we two are so join'd,  
He'll not live in heaven, and leave me behind.'"

Such, then, is the Friend, that loveth at all times, and sticketh closer than a brother. Faithfully, indeed, has He acted the part of a "BROTHER born for our ad-

versities." For when we owed ten thousand talents, and had nothing to pay, and our lives were forfeited, He became our

(7.) BONDSMAN, or Surety. Heb. vii. A bondsman is one who undertakes to pay the debts of another; or makes himself accountable for his good behaviour, or his safety.

There is a beautiful story in the bible about the devotion of Judah (one of Jacob's sons) to Benjamin, his younger brother. Some of you remember the story, I dare say.

You know, when Jacob's sons were returning from Egypt the second time, with the corn they had bought, they had not gone far, before they heard a messenger calling to them to stop. And when he came up with them, he accused them of having stolen his master's silver cup. They denied it. But he would search all their sacks to see who had it. So they all set down their sacks to be searched, beginning at the eldest. The first opened his sack, and the man looked into it, but there was no cup there. And then the second shewed his sack, but neither was the cup there; and so on, till the youngest brother's sack was opened. And there, sure enough, hidden amongst the corn in Benjamin's sack, was the lost silver cup!

Then they all rent their clothes, and laded every one his ass, and returned to the city. And the Lord of the country seemed to be very angry with them. And this was his sentence,—“The man in whose hand the cup is found, he shall be my slave.” And that was poor Benjamin, his father's darling, whom they had promised to bring back to him in safety!

Then came Judah near to the ruler, to plead the cause of his younger brother. And oh, how affectionately did he plead! You can read his touching speech in Gen. xlv. 18-34. And he finished his eloquent appeal with these words,—“Now then, I pray thee, let me, thy servant, abide instead of the lad, a bondman, (a slave) to my lord, and let the lad go up with his brethren.”

Was not this generous? Was it not a most wonderful act of kindness? “Well might dying Jacob say, ‘Judah, thou art he whom thy brethren shall praise!’”

But why does Judah thus undertake his younger brother’s cause? Why is he so anxious for his safety? Can you not tell?

He was not only Benjamin’s Brother, but Benjamin’s Bondsman. He had said to his father, “I will be SURETY for him. Of my hand shalt thou require him. If I do not bring him to thee, and set him before thee, then let me bear the blame for ever.” And so his honour and his truth were engaged, as well as his affection. He had made himself answerable for Benjamin. And he remembered his bond, and rather than break his word, he would suffer loss of liberty or life.

And now, my children, you can apply this story yourselves. I think I need not tell you how Judah in all this resembles Christ, our elder BROTHER. He, too, offered to become our BONDSMAN, and has solemnly undertaken to save to the uttermost them that come unto God through Him,—all that the Father giveth Him.

And think you that He can break His word, His oath? Shall Judah feel himself bound by his promise, and will not Christ abide by His? Most assuredly.



“His honour is engaged to save  
 The meanest of His sheep ;  
 All that His Heavenly Father gave,  
 His hands securely keep.”

According to this agreement, this bond, He pays their debts to the law, answers all its demands, and bears the punishment due to them. He knew beforehand “what it would come to at the worst to save.” So He set His face as a flint, and was not discouraged till He had finished the work His Father gave Him to do.

“Immense compassion reigns  
 In our Immanuel’s heart ;  
 He undertook to act  
 The Mediator’s part.  
 Our BROTHER He, and BONDSMAN too,  
 Divinely kind, divinely true.”

But this is not all. His work as a BONDSMAN does not end when He has paid His brethren’s debts, and borne their punishment, and procured their release. No; as Judah engaged to bring Benjamin home in safety to his father, so Christ has engaged to bring every one of His brethren safely home to “His Father and their Father.” He has undertaken to give them all needful grace by the way, to defend them from their spiritual enemies, and to attend them all their journey through. This He does as the

(8.) BISHOP OF THEIR SOULS. 1 Peter ii. 25. And what is a Bishop? A Bishop is a spiritual overseer. It is the duty of a Bishop to watch over his flock, to comfort the feeble, to nurse the sick, to take care of the

lambs, to lead all to wholesome pastures, and to set before them their portion of meat in due season.

The Lord Jesus, the BISHOP OF SOULS, is very careful of the lambs, the little ones of His flock. You remember that sweet passage, "He shall lead His flock like a shepherd, He shall gather the lambs in His arms, and carry them in His bosom; and gently lead those that are with young." Isa. xl. 11.

In His care for them, He has provided under pastors and overseers, and appointed them to their work. And what He said to Peter, He says to them all; "If thou lovest me, feed my lambs." He has set Sabbath school teachers over you. And it is their duty to watch for your souls as those that must give account to Jesus the BISHOP OF SOULS. If they neglect their duty, He will require it at their hands, and take care of His flock Himself. He says "I will seek that which was lost, I will bring again that which was driven away. I will heal that which is sick, and bind up that which is broken."

Oh you who are still going astray like lost sheep, return, I pray you, to this Shepherd and BISHOP OF SOULS. You are exposed to a thousand dangers. Oh come back from your wanderings. Come and commit "the keeping of your souls to Him." They are well kept whom He keeps. Only those are safe, whom He puts into His fold. Without are grievous wolves, and roaring lions,—wicked spirits and wicked men, all watching to devour your souls.

If you were walking all alone and defenceless in a great African desert, towards night you would hear the roaring of lions, and the growling of leopards, and tigers,

and hyænas, thirsting for your blood. And as the darkness increased, so would this wild uproar increase, and come nearer and nearer. How great would be your horror at the thought of spending the night in such an exposed condition! With what hurried steps would you urge your way, and long to come up with a party of travellers who were well armed and defended against their attacks! And how gladly would you put yourself under their care!

But these wild beasts could only devour your *bodies*. That is the worst they could do. Satan, that old serpent, that savage, roaring lion, desires to have your *souls*. Oh will you not run for shelter and defence to Christ? None but Jesus can defend you from his rage and malice. And He will not do it, except you come into His fold.

Come then to the BISHOP OF SOULS! He will keep you in safety. He will instruct you, and feed you in green pastures, and guide you beside the still waters, and wash you, and strengthen you, and do every thing for you, and at last lead you to fountains of living waters in heaven, and wipe away all tears from your eyes.

And now, from what has been said, I will observe four things which I hope you will try to remember.

1. That we can have no knowledge of God, except through Christ, "for no man hath seen God at any time."

2. That in order to make God known, Christ was made flesh; "the only begotten son of God, who was in the bosom of the Father, He hath declared Him," or made Him known.

3. That it is a great honour which Christ puts on us, in that He is not ashamed to call us His BRETHREN. Therefore we must not be ashamed of Him or of His words, but confess Him resolutely before men.

4. That since we cannot do this, or any good work, of ourselves, we must look constantly to Christ; for He hath undertaken, as our BONDSMAN, to "work all our works in us," and as our Shepherd and BISHOP, to lead us through all temptations, safely to heaven.

## LECTURE IX.

---

### BRAZEN SERPENT. BRANCH. BREAD.

Great importance of faith. What it is to the soul. I. Faith compared to the eye. Use of the eye. The *Brazen Serpent*. Its history. The sin of murmuring. Its dreadful punishment. God's remedy. Scene in the camp. The mother and her child. The obstinate unbeliever. No other remedy. Five particulars in which Christ resembles the serpent. Reflections. Invitations. What it is to look to Christ. Effects of looking to Him. II. Faith as a hand to the soul. Uses of the hand. Christ the *Branch*. Walk by the river side. The drowning boy. Deliverance. The deep river. Overhanging branch. Waters of affliction. What can keep us from sinking in them. The day of small things. Increase. Reason's estimate of the Saviour. What He was. What He is. The branch spreading itself. Who sit under its shadow, and eat of its fruit. III. Faith as a mouth to the soul. Christ the *Bread of God*. Christ as necessary to the soul as food is to the body. How the soul feeds on Christ. This provision not relished by all. Conclusion.

No one can read many pages of the bible without being struck with the great importance of faith. How frequently do we read of its wondrous virtues! and how plainly do we see that without faith, it is impossible to please God, or escape the pollution of the world!

Now, my dear young friends, since faith is so important, I want you all to understand what it is. But above all, I wish you all to possess and enjoy it.

It is by faith alone you can be made acquainted with Christ Jesus. Your eyes do not see Him, as they do your friends around you. You cannot hear His voice, as you do mine at this time. You cannot touch Him



with your hands, nor walk to Him with your feet. But yet we are said to see Him, to hear Him, to go to Him. How then do we hold this intercourse with Him? By faith. And because He speaks, therefore faith is the ear that listens. Because He calls us to Him, therefore faith is the foot that moves towards Him. Because He tells us to look to Him, faith is the eye that sees. Faith is the mouth that feeds on Him, and the hand that takes hold on Him. What a wonderful thing is faith! It is all that to the soul which every separate sense is to the body—the hand and the foot, the eye and the ear.

My dear children, I am to set Christ before you, this afternoon, under three similitudes;—the BRAZEN SERPENT, the BRANCH, and the BREAD of Life. But how are you to apprehend the Saviour under all these various figures? What will it avail to have your fancy only amused as you trace the resemblance? Nothing. Unless you have faith to mix with what I speak concerning Him, this afternoon's service will not profit you.

Oh that God the Holy Ghost would now come down upon us all, and produce within our hearts true faith, which shall be to us as an eye, as a hand, as a mouth. Then shall we be able, this afternoon,

To *look* to Christ as the BRAZEN SERPENT.

To *feed* on Him as the BREAD of Life

To *lay hold* on Him as the BRANCH, and to pluck from Him such fruits as shall refresh and replenish our souls.

I. Faith is to the soul what the EYE is to the body.

The *Eye* enables us to see the worth and beauty of things. Choice paintings, heaps of valuable jewels,

chests full of gold, might be placed before a blind man, but he would not see them, nor know that they were near him.

So we may set before men who have not faith, the most excellent and precious blessings, but they cannot perceive their beauty and worth. "The natural man discerneth not the things of the Spirit of God for they are foolishness to him; neither can he know them, because they are spiritually discerned."

Again, the *Eye* enables us to discover danger. And if there be a way of escape, it is by the *Eye* that we discern it, and are directed to it.

A blind man may be just on the brink of a deep river, but he knoweth it not. And unless some one speak to him of danger, he doth not suspect any. Or he may be in imminent peril from wild beasts, and there may be a covert at hand, yet can he not flee to it, because he seeth it not.

Thus without faith we should be lost, because it is by faith that we discover the danger we are in of hell fire. And by faith we discern the salvation there is in Christ. We see also His worth, and His fitness, and His all-sufficiency. And thus we are persuaded to embrace Him as our Saviour.

May this faith be in exercise now, while we direct your attention to the Lord Christ, under the type of the

(9.) BRAZEN SERPENT. John iii. 14; Num. xxi. 9. The occasion of the setting up of this Serpent of brass by Moses was the sin of the people of Israel, and the punishment wherewith God visited their sin. The people were very obstinate, and though God was so kind

and bountiful to them, yet they murmured against Him. and were very discontented.

My dear children, you cannot think how heinous this sin of murmuring or discontent is in the sight of God. He always punishes it, though not in the same way ; for He hates it now as much as He did then.

But wherefore did the Jews murmur ? They complained that the manna was not good enough for them, though it came down from heaven, and was the portion God had appointed for them.

So God was sorely displeased. And how did He chastise them ? He sent among them a host of fierce fiery serpents. And these dreadful creatures stung and poisoned them, so that much people died. There was no charming them, and it was hard to escape from them, for they were active and lively creatures, (called *flying serpents* in Isaiah,) and they came in great numbers. So that whithersoever the miserable people turned, there were these serpents, waiting to torment and kill them. What shocking bites their venomous fangs must have inflicted ! What festering wounds covered the sufferers, depriving them of strength and poisoning the springs of life, filling them with burning fever, and torturing them with raging thirst, till they were consumed.

Ah ! if you wish to see what dreadful afflictions sin brings with it, survey the scene of desolation in the camp of Israel ! How dreadful to see so many, one after another, turning pale, and dying in pain and anguish !

But God will not always chide, neither will He keep His anger for ever. The people were sorry for their sin, and besought Moses to pray for them. So God told His servant to set up a Serpent of brass on a

pole in the midst of the camp, where all might see it. Whoever should look on that was to be healed. "So Moses made a Serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the Serpent of brass, he lived."

What a movement there must have been amongst the wounded, to the doors of their tents, the moment the joyful news spread through the camp, that the pole was set up! How would the poor fainting men and women strain their dim dying eyes, just to get one glimpse of it!

And those who were so exhausted that they could not move, how would they implore their relatives to take them up and carry them to some spot whence they might, by one glance at the remedy, be redeemed from death!

See that mother. Her darling child is bitten. She takes him up in her arms, and holds him up, and with her gentle fingers, lifts up the heavy eyelids, almost closed in death, and cries, "Look, look at yon shining Serpent!" He strives to look, and though just now the fiery poison drank up his spirits, and swelled all his bursting veins, yet one look quite cures him! Oh what an easy thing to do—only to look! And what a marvellous cure the power of God can perform!

Now what if one of these bitten people had refused to look at this brass Serpent? Imagine him dying of his wounds, and his brother comes to him and says, "Let me carry you to the tent door. *One* look at yon pole will cure you. *I* was bitten, and *I* looked, and now *I* am quite well—look, brother, look. "No," says the dying man, "I am sure that cannot cure me—I am



too far gone—It is too late. I must die.” “Nay,” but, says the other, “you need not die; while you have strength to look, there is hope.” But the wretched man turns away, and will not regard that which can alone deliver him. He refuses God’s own medicine, and nothing can save him.

Thus it is, that “wise men after the flesh” despise God’s way of salvation, and esteem it foolishness. Alas! that so many refuse to “behold the Lamb of God,” who alone can take away their sin! For such there remaineth no further sacrifice, no other contrivance for their deliverance,—nothing but a certain fearful looking for of judgment and fiery indignation!

Hear the words of our Saviour;—“But as Moses lifted up the Serpent in the wilderness, so was the Son of Man lifted up, that whosoever believeth on Him should not perish, but have everlasting life.” Christ here compares Himself to the Serpent which Moses lifted up. And I must, in a few words, shew you wherein the likeness consists.

1. As the lifting up of the Serpent was by the appointment of God, so Christ crucified is God’s own remedy for those who are wounded by sin.

2. As the Brazen Serpent was in the form of the poisonous serpent, but yet had no poison; so Christ was made like Adam, by whom sin came into the world; yet was without sin.

3. The Serpent of brass was lifted up in the sight of all; so Christ is set up for all the world to look at. The salvation He offers is called “the common salvation,” because it is for all who are willing to have it.

4. There was no other cure for the Israelites but this.



So there is no name given under heaven, whereby men can be saved, but the name of Christ.

5. It was a certain and infallible remedy. So the blood of Jesus Christ **CLEANSETH FROM ALL SIN.**

All mankind are ruined by sin. This fatal poison hath spread itself through his whole nature, and corrupted all its streams. It has not the same effects in all. Some are excited by it, and evil passions and deeds of violence are the modes in which it displays its malignity. Some are filled with anguish, by which their lives are made bitter unto them. Others are lulled to sleep and cannot be awakened, or persuaded that there is anything the matter with them. Nevertheless, all are badly, fatally wounded, and from the sole of the foot to the head, there is no soundness, but wounds, and bruises, and putrifying sores.

But, whoever, of all the children of men, (let him be ever so far gone) looks to Christ with the eye of faith, receives an immediate and effectual cure. He is able to save to the uttermost. It is true, that while they are in the wilderness, they are liable to get fresh wounds in their fight with sin and Satan. But here is God's grand remedy, Jesus Christ, set forth evidently crucified before them. To Him let them continually turn. On Him let them fix their gaze; and they shall find the tide of health gushing into their souls, and springing up into everlasting life. "They looked unto Him, and were enlightened, and their faces were not ashamed."

Come, then, thou poor serpent-stung sinner, who feelest thy misery, who art dying of thy wounds, be of good cheer; rise, He calleth *thee*. Thou hast not

strength to go to Him. Then *look* to Him. Cast thy burden of sin on Him, for indeed He careth for thee.

Come, all of you, and gaze on this Saviour lifted up. You who have looked before, come and look again. You cannot look at Him too much or too often. ' God hath set Him up on high, in the view of an expiring world, on purpose that all may look to Him. And that not *once* but *often*. We are to run the race set before us, *looking unto Jesus*.

Let us all, then, be daily, hourly looking to this blessed Saviour. So shall the wounds the old serpent hath given us, be cured. They shall not be the death of us. "Iniquity shall not be our ruin." The poison shall be drawn forth, and we shall be healed. But if ye will not look, ye shall die in your sins, and where Christ is, you can never come.

But perhaps some young person is now saying in his heart, "I wish Jesus Christ were still on the earth, and then if I could see Him with my bodily eyes, I would look to Him. But, my dear young friend, this is not the kind of seeing I speak of. It would not cure you of the disease of sin to see Christ with your bodily eyes, Thousands saw Him thus, when He was on the earth, who were never benefited by the sight. They looked on while He wrought miracles. Yea, they saw Him suffer and die. But they were not cured. Why? Because they did not believe on Him. While they turned their eyes towards Him, they turned their hearts away, and so their sin remained.

What kind of looks must they be, then, which will heal our souls? Must we set up a crucifix before us, or gaze on a picture of Christ crucified, as the Roman Catholics

do? No! that will be of no service. Will it do for us to read of Him, and think about Him, and sing hymns to Him? Will these kind of looks serve? No, not altogether. They must be *believing* and *affectionate* looks.

If you read of Him, you must mix faith with what you read. If you think of Him, your thoughts must be affectionate. If you sing hymns, your heart must make melody as well as your lips.

And do you ask how you are to know that you have looked aright? I answer,—You will have spiritual life; Just as the dying Israelite, on looking to the Brazen Serpent, found himself suddenly restored.

You will have peace. The rage of sin will be quieted, and the pain arising from a guilty conscience, and fear of God's anger will be eased.

You will also have a dread of sin. The Israelites, after they were healed, must have had a great fear of the serpents, and a great fear of the sin of murmuring, which had been the cause of their suffering. If you are healed, you are also afraid of sin, which "is as the gall of asps within." Job xx. 14. Though sin may be ever so sweet or pleasant, those who trifle with it, find out, that, like those serpents, it has a most fatal sting; for the wages of sin is death. But we must proceed. We have seen that faith is as the *Eye* of the soul. Again,

II. Faith is to the soul what the HAND is to the body.

The hand, you know, is useful in a variety of ways. The beggar who stops you in the street, asking for relief,—what does he do if he sees you ready to assist

him? He holds out his empty *Hand* to receive your bounty. Now Christ has alms to bestow, heavenly blessings to give. He offers them freely to us; and faith is the empty hand stretched out to take what He gives.

If you wished to get possession of the fruit which hangs on the bending boughs of yonder tree, what would you do? You would put forth your *Hands* to pluck it. So does faith procure spiritual blessings for the soul. It is the hand by which we pluck fruit from the BRANCH of the Lord, the Tree of life.

If a man had fallen into a deep pit, and some, hearing his cries for help, were to let down a rope to him, how would he avail himself of their assistance? He would take hold of the rope with his *Hands*, and cling to it, till he was drawn out of danger. And thus it is said concerning the act of faith. "Let him *take hold* of my strength." And we read in the bible, of our faith "*laying hold* on the hope set before us."

Now, then, let us consider Christ as the

(10.) BRANCH of the Lord, "beautiful and glorious." Isa. iv. 2; Zech iii. 8. And let us see how faith, as the hand of the soul, has to do with Christ as a BRANCH.

Suppose you and I to be walking by the side of a deep river. Suddenly we hear a cry, and a splash like something falling into the water. What can it be? We look anxiously towards the quarter from whence the sound proceeded, and there, on the other side, we see some one struggling in the waters. It is a poor boy, fallen into the river! See him carried away with the flood! Oh who will save

him? There! he is gone down, and the gurgling wave closes over him! No! there is his head again, just above the swelling tide, close by the overhanging trees on yonder bank; and he cries for help, "Oh save me!" How can we save him? Cry aloud to him! tell him to take hold of the Branch that dips into the stream. There! see! he has got fast hold of the bough. And now he is climbing up, and will soon be out of danger, Was not that a beautiful Branch, think you, which saved him from destruction when no other help was near?

A few months since a poor artizan, known to some of us, fell into the neighbouring river. The water was very deep, and had it not been for a Branch, which hung over the stream, he must have been drowned. But, grasping the friendly bough with his hands, he escaped a watery grave. With what feelings he must have regarded the Branch! How "beautiful" did it appear in his eyes when he had got out safely, and looked on it as the instrument, under God, of his deliverance! It must have been to him the loveliest Branch on the tree.

That Branch is a figure of Christ. And the hand by which the drowning man laid hold on it, and clung to it, is an emblem of that faith by which the perishing sinner cleaves to the Saviour.

And now, my dear children, I am going to say what I cannot say without pain. But you must not think, because I say it, that I take pleasure in dark forebodings. You must not suspect that I wish needlessly to fill your minds with dismal thoughts of the future. But this is what I wish to say. You will all know,



sooner or later, if you grow up to be men and women, what it is to suffer trouble and temptation. Man is *born* to troubles. Now these are compared to deep waters, and the tide seems sometimes as though it would carry us away; and we “sink in deep waters, where there is no standing.” You will escape *many* troubles by being christians. But I have no commission to promise you exemption from *all* trials. Even David was heard once complaining to God,—“Deep calleth unto deep at the noise of thy waterspouts. All thy waves and billows have gone over me.” And the believer in the present day, may be almost ready at times to say the same thing. But blessed be God; this BRANCH, this divine BRANCH from the root of Jesse, overhangs the deep dark waters. And if we seize hold of it by the hand of faith, it keeps us up that we sink not. And then we find out what this meaneth, “*In that day,*” the day of affliction, “the BRANCH of the Lord shall be BEAUTIFUL and GLORIOUS.”

Therefore remember this, all of you, when in any trouble, or when ready to be swallowed up by sin and temptation, remember to keep fast hold of this “beautiful BRANCH.” Never fear it will break. It is the BRANCH which God made strong for Himself. It holds up millions of people, for God holds it in His right hand, and stretches it forth that we may be saved. Therefore “take fast hold of it; let it not go; keep it, for it is thy life.”

Can you mention two or three other particulars in which Christ is like a Branch? He resembles a Branch in the meanness of His beginning. and the glory of His increase. You know a Branch is first a tender slip, and

its present form gives no clue to its future appearance. Then it becomes a little twig, then a bough, and at last the Branch grows into a great tree. Thus Christ, the BRANCH, is first a Babe, then a Child, then a Man.

Which of you, who have seen the little oak sapling springing from a buried acorn, would imagine that it could ever become a tall tree, producing multitudes of boughs and heaps of acorns?—the little one becoming a thousand. Or who that has observed the little bud, just peeping forth from the stem of that sapling, could ever expect it to grow and increase till it became a wide spreading Branch, on which the birds might build their nests, and under the shadow of which, the flocks might rest themselves on the sultry summer's day?

So those who saw Christ in His low estate, turned away from Him, saying, "This is not the Messiah." They judged by the sight of the eye, and by the dictates of carnal reason.

What was He? A little helpless babe, cradled in a manger, and nurtured in poverty; His anxious parents fleeing hither and thither to screen Him from the murderous hands of bad men. Is this He of whom it was prophesied, "The government shall be upon His shoulder?"

What was He? An interesting boy, dutiful to His parents, and gentle in all His behaviour, seeking instruction from the Jewish doctors in the temple, and surprising them by His answers and remarks. But did He then look like the Saviour of the world?

What was He? A benevolent man, scattering to all around, wherever He came, life and health, happiness and peace. But still a poor man, and therefore despised and rejected by almost all.

What was He next? In the eyes of the nation a malefactor, scourged, spit upon, buffeted, hung on the cross, the scorn of all, save a few poor timid followers. "If He *be* the Son of God," said His revilers, "let Him prove it now." But instead of coming down from the cross, He gave up the ghost; and all that remained of Him was a mangled corpse, which weeping, disappointed friends took down from the cross, and laid in a tomb. "Alas!" said they, "we thought it had been He which should have redeemed Israel." And so it was. For, "Who hath despised the day of small things?" This despised root out of a dry ground, so destitute of form and comeliness in their eyes, was, all the while, the "BRANCH of the Lord, beautiful and glorious," whose fruit was destined to be "comely and excellent," throughout the whole earth.

And what is He now? The tongue of angels cannot worthily describe the majesty and transcendent glory to which He is exalted, much less human tongues. All power is in His hands. All riches are His possession. All worlds depend on His care. He is Lord of all power and might; and to Him every knee shall bow, every tongue confess.

Already this BRANCH is beginning to fill the whole world with its blessings. And some of all nations sit down under its shadow; and by faith they pluck the fruit which grows so plentifully upon it, and it administers to them life and health. And, my dear children, it is *your* privilege to sit down under the shadow of this BEAUTIFUL BRANCH. You are sitting under it now. Every time you come to school, and every time you hear a gospel sermon, you sit down under its shadow. And it is covered over with fruits pleasant to the eye,

and worthy to be desired to make you wise. I hope you will not be satisfied with the bare sight of them, but put forth the hand of faith, and pluck them and make them your own.

III. Faith is to the soul what the MOUTH is to the body. So we read, "*Eat ye that which is good.*" Isa. lv. 2. "If so be ye have *tasted* that the Lord is gracious." 1 Pet. ii. 3.

The use of the mouth is to feed on that which nourishes and supports the frame; so the soul, by the mouth of faith feeds on the Lord Jesus, and finds strength and nourishment; for "His flesh is meat indeed, and His blood is drink indeed." Let us then contemplate our Lord for a few moments as the

(11.) BREAD of God, which came down from heaven, and giveth life to the world. John vi. 51, 58. You know, children, that we cannot live without food. Every body knows we must eat in order to sustain life. And bread is called the staff of life, because it is the principal thing on which we subsist. Indeed, by bread we generally understand all kinds of food,—meat and drink. So man is said to eat his bread in the sweat of his brow, that is, to earn his food by his labour.

Now just as food is necessary to the life of the body, so Christ is needful to our spiritual life. His taking on Himself our nature, and dying for us in that nature is our Bread. It is that by which we live; that which gives us life, and sustains it. His *death* is the means of our *life*. And when we gladly regard and think of it as such, we are said to eat and drink the body and blood of Christ.



Those who do not eat this BREAD of Life pine away, and die eternally.

Those who partake of it, live by it. They shall never hunger. They shall have all they want in this world, and live for ever in the next.

But how may we be said to eat of this BREAD? When we believe and meditate on what the bible says of Christ Jesus; when we receive Him into our hearts; when we think of Him and His great work with delight. Then it is that our hearts feed on Him. You know that Bread can do no one any good unless it be eaten. So it will be of no use to us if we only hear and read of Christ. We must hunger after Him, and take Him into our hearts, and then He will be Christ in us the hope of glory

Neither is it enough to eat Bread only a few times, and then to cease. We stand in need of food frequently. So also must we continually feed on Christ.

What was that on which the Israelites were supported in the wilderness? Manna. This was to them their bread. Well, perhaps you remember that it is written that the people loathed this light food; they wanted a change. And just so it is now with the BREAD OF LIFE. Some people are ready to say, "Why do you talk so much of Christ? Whatever you begin with when you address us, you are sure to get to Christ directly. We are tired of this same thing over and over again." Ah! they would not talk so if they truly knew the taste of this BREAD OF LIFE. He that really eats this, will have an appetite for more of the same kind of spiritual food, but will never hunger after any other.



Wherefore, children, ask God to give you a relish, an appetite for this heavenly BREAD, and then the more ministers preach about Christ, the more you will approve and enjoy their sermons.

Except you eat this BREAD, you must for ever remain dead in trespasses and sins. Come, then, to Christ, that you may be quickened, for "this is the BREAD that cometh down from heaven, that a man may eat thereof, and not die." Observe,—He cometh for this very purpose, that "a man,"—any man, any child,—*"may eat thereof, and not die."*

And now my young friends, I hope you will bear in mind the things to which I have just called your attention. Remember the importance of faith, as that by which alone we can receive any good from Christ. As we cannot see without eyes, nor handle without hands, nor support life without eating and drinking, so no more can we be saved without faith. Wherefore, have faith in God. *Look* unto Christ if you would be saved, as the Israelites looked to the BRAZEN SERPENT. *Lay hold* on Him as your only hope. He is the "BRANCH which God made strong for himself." *Feed* on Him as the source of life and health." He is the "BREAD of God which came down from heaven." Do not enquire, "How can this man give us His flesh to eat?" Do not object that you cannot *see* Him, and cannot *touch* Him. Say not in thy heart, "Who shall ascend up into heaven to bring Christ down from above?" For the word is nigh thee, the word of faith which we preach, that if thou confess with thy mouth, and believe with thine heart on the Lord Jesus, THOU SHALT BE SAVED.

# LECTURE X.

---

## BRIDEGROOM. BELOVED.

Love. What it is amongst men. All understand it. Christ's love unfathomable. The love of Jonathan to David. Of David to Absalom. Of Jacob to Rachel. Christ's love to the church greater than all. What the church is.—Christ the *Bridegroom*. What He does for His people. What He requires of them.—*Beloved*. A serious question considered in five particulars. Those who love Christ, 1. Think of Him. 2. Converse with Him. 3. Long to be with Him. 4. Love all that belongs to Him. 5. Are anxious to please Him. Things to be avoided. Things to be done. Two commandments. Improvement. 1. Advice. 2. Warning. 3. Encouragement. 4. Invitation.

UNDER the two titles, BRIDEGROOM and BELOVED, I am going to speak to you to-day concerning the love of Christ to His disciples, and their love to Him.

I suppose I need not stop to tell you what it is for one person to love another. Surely you all know what love is. You know it by experience, for you *feel* it. You love your parents. You feel your affections drawn towards them, and your heart going out after them. You love your brothers and sisters, and all your relations. You have fond and tender thoughts towards them, and you delight to please them.

Now God is love. He is the fountain of love. And He it is who has given us these affections. He it is who has made us capable of thus loving whatever we think worthy of our regard. God has opened in all our

hearts this fountain. And it continually gushes forth. All people, bad and good, have something which they love. It is as natural for them to love, as to breathe, although, alas ! their affections are often sadly misplaced.

We all, then, the least of us, know what it is to love. But the oldest and wisest of men have very mean and unworthy thoughts of that wonderful love which Christ feels towards His people. We read of it that it passeth knowledge. But yet we are to try to comprehend its "length, and breadth, and depth, and height."

Oh may the Holy Spirit take of the things of Christ and shew them unto us ! May He come upon us while we speak of Christ's love, and shed it abroad in our hearts !

We read in the bible of Jonathan's love to David. It is said, "The soul of Jonathan was knit with the soul of David, and he loved him as his own soul." When the cruelty of Saul forced David to hide himself in the woods, Jonathan used to go to him to comfort him in his solitude. The beautiful story of their friendship you may read at length in 1 Sam. xx. And in 2 Sam. i., also, you may see the affecting lamentation which David made over his friend at his death.

"How are the mighty fallen in the midst of the battle !

O Jonathan, thou wast slain in thine high places !

I am distressed for thee, my brother Jonathan ;

Very pleasant hast thou been to me ;

Thy love to me was wonderful,

Passing the love of women.

How are the mighty fallen, and the weapons of war perished !"

How tenderly also, did David love his unworthy son Absalom ! When tidings were brought that he was

dead, David covered his face and cried, "O my son Absalom! O Absalom! my son, my son!" He refused to be comforted, and went up into his chamber and wept. And as he went, this he said in the hearing of the people, "O my son Absalom! my son! my son! Would to God I had died for thee! O Absalom! my son! my son!"

And how Jacob loved Rachel! He served her father Laban seven years for her. And all these seven years "seemed to him but a few days, for the love he had to her."

But neither the love of Jonathan to David, though it was so generous; nor the love of David to Absalom, though it was so passionate; nor the love of Jacob to Rachel, though it was so devoted—can set forth the love of Christ to His people. It is but as a drop compared with the ocean.

David's heart yearned over his lost Absalom, because he was his own child. Jonathan loved David because his virtues attracted his regard. Jacob loved Rachel for her beauty and for her goodness. But Christ set His affections on His people while they were yet sinners and ungodly. He loved the Church, while as yet she was poor and worthless, and at enmity with Him.

But do these young people know what "*the Church*" means? If they do not, I will tell them. It means the whole company of good people, whoever and wherever they are,—all the good people who are in the world, and all that ever did live, and all that ever will live. And Jesus Christ loves them all alike. The promises He makes to one belong to all. At this time, He puts them all together in one great company, and calls

them "the Church." And in order that we may have great thoughts of His tender love for this Church, He calls her by that endearing name,—the Bride, the Lamb's wife.

And Himself He condescends to call the

(12.) BRIDEGROOM. Matt. ix. 15. That "Song of songs which is Solomon's," and the forty-fifth Psalm, and many other parts of the bible, describe the love of the royal BRIDEGROOM to His Church.

Now there was nothing in a company of poor ignorant sinners, (for such they all were) to draw His love. He was happy in Himself, and could have done as well without them. He loved them because He chose to do so, and took delight in making them happy.

"Stronger His love than death or hell,

Its riches are unsearchable !

The first-born sons of light

Desire in vain its depth to see ;

They cannot reach the mystery,

The length, the breadth, the height !"

And what does He propose to do for His church ? Having betrothed her to Himself in righteousness, He clothes her in a beautiful wedding garment, a white shining robe of righteousness which He hath wrought out Himself. And in this He will present her to His Father without spot or blemish.

Moreover, He endows her with all His riches, and means to share His throne with her. He will provide for her beyond her utmost thoughts, and study by all means to make her happy, and holy, and honourable, and glorious throughout eternity.



Oh how greatly must He love His church! How precious must she be in His sight! Think of the price at which He redeemed her! It was not with corruptible things such as silver and gold. The ransom was not a whole world, nor twenty worlds! As if all these were nothing, He gave HIMSELF for her; and stooped to share her misery that He might raise her to His glory. And thus she is His purchased possession. And He "rests in His love," and says to her with delight, "yea, I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee."

And what does He require of her in return? LOVE! What less can He ask? He requires an undivided heart. He will engross all her affection in return for His infinite love. "Hearken O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house. So shall the king greatly desire thy beauty; for He is thy Lord; and worship thou Him."

Let us then consider the Lord Jesus as the church's

(13.) BELOVED. Sol. Song, ii. 16. He wins her love, and gains her consent and she becomes His, and loves Him with a pure heart fervently. And being made willing in the day of His power, she cries out,

"Lord! thou hast won! at length I yield  
My heart by mighty grace compell'd,  
Surrenders all to thee!  
Against thy kindness long I strove,  
But who can stand against such love?  
It conquers even me."

Now my dear children, I am going to ask you all a question. Well, you say, what is this question? But

will you promise to answer it? I do not want you to stand up and answer it aloud before all your school-fellows. I want you all to take a moment or two to consider, and then answer it silently to your own consciences.

Is Jesus Christ your BELOVED? This is the question. And, believe me it is a very serious one. If you can truly say, Yes, happy are ye! But if conscience says, No, then the bible pronounces you—ACCURSED! But let us consider it a little further.

1. *Is Christ your BELOVED?—then you often think of Him.*

Now, how often do you think of the Lord Jesus? Only once in a week, or once in a day? Or only when some one mentions His name? Then I think He is not your BELOVED. Impossible! you could not think so little of Him if you really loved Him. Love would draw your thoughts very frequently towards Him. You would think of Him when you rose in the morning; throughout the day the desire of your souls would be to the remembrance of His name; and some of your last thoughts at night would be concerning Him.

2. *Is Christ your BELOVED?—then you often converse with Him.*

When real friends meet, they have such delight in each other's conversation, that the hours seem to fly away with the speed of thought. One who well knew the delight there is in the mutual society of friends wrote thus concerning it.

—————" Oh ! when my friend and I  
In some thick wood have wander'd heedless on,  
Hid from the vulgar eye, and sat us down  
Upon the sloping cowslip cover'd bank,  
Where the pure limpid stream has slid along  
In grateful errors through the underwood,  
Sweet murmuring ; methought the shrill-tongued thrush  
Mended his song of love ; the sooty blackbird  
Mellow'd his pipe, and soften'd every note :  
The eglantine smell'd sweeter, and the rose  
Assumed a dye more deep : whilst every flower  
Vied with its fellow-plant in luxury  
Of dress.—Oh ! then the longest summer's day  
Seem'd too, too much in haste : still the full heart  
Had not imparted half."

But though they must bid each other farewell, they console themselves with the hope of another meeting. And when they are many miles asunder, one sends a letter, and the other answers it ; and so they still keep up the interchange of kind thoughts.

What would you think of two friends never calling on each other for weeks together, though they lived in the same street ; and when absent, never writing to each other ? You would say, of course, that their friendship is all pretence : and you would not be far out in your judgment.

But now apply this truly to yourself. Christ Jesus has written long and loving letters to you. They are contained in the bible. Do you take delight in reading them ? And have you some of them laid up in your memory, and hidden in your heart that you might not sin against Him ?

Now, in the bible Jesus speaks to believers. And then in prayer they speak to Him ; they can go to Him

and tell Him all that passes in their minds. Do you love prayer? Do you tell the Lord all your troubles? Do you ask His advice? Or when you have no trouble to drive you to Him and no counsel to ask, do you go to Him to tell Him how much you love Him, and how sorry you are that you do not love Him more, and how it grieves you that you have offended Him so? And do you tell Him how greatly you prize his love, and beseech Him to shed it abroad in your hearts more and more?

Oh, if you know nothing of all this, Christ is not *your* BELOVED!

3. *Is Christ your BELOVED?—then you “love His appearing,” and you often look forward to heaven as your home.*

What is the meaning of those sad feelings which oppress the tender heart of the boy when for the first time he leaves his home, and finds himself among strangers? And why does he long to get alone and weep? It is love which makes him mourn. His heart yearns after his home. He says “Oh that I could but see my father’s face, or hear my mother’s voice, if it were only for an hour, how it would cheer me! But among strangers, my heart is heavy and I cannot feel happy.” And though by degrees he grows more calm and contented, yet, still he cannot forget his home. His thoughts often wander thither. There is no place to him like home. That is his chief joy: and he dreams of the meadows where he used to sport with his brothers. And when he gets an opportunity of returning, with what joy does he embrace it, and fly into the arms of those

whom he loves. Or if in his exile, his friends come to see him, how does he love their "appearing."

Now the christian thus thinks of heaven, and looks for "the appearing of his Saviour," and often longs to be at home with Jesus his BELOVED. Thus it will be with you, if you love Christ. You have not seen that bright world whither He is gone, but you have heard of it, and you often have sweet thoughts of it, and pleasant longings after it. I do not say it is always thus with you; But sometimes when your heart is more softened than usual, you say, "Oh that I had wings like a dove! then would I fly away and be at rest."

"There is my house and portion fair,  
My treasure and my heart are there,  
And my abiding home.  
For me my elder brethren stay,  
And angels beckon me away,  
And Jesus bids me come."

4. *Is Christ your BELOVED?—then you love all that belongs to Him.*

You will be glad when Sunday comes; and call the sabbath a delight, because it is the LORD's day. You will love to go where His people worship Him, because that is the Lord's house. He has recorded His name there, and there He has promised to meet them. You will love all true christians, because they are the Lord's people. Christ shed His blood for them, and bought them, and they belong to Him; and they also bear His image. You will love Missionary societies, and Bible societies, because they are useful to spread abroad the knowledge of Christ. You will constantly pray, "Thy kingdom



come." You will be ready to part with your money, when you get any, to send His gospel to others. If a man love his country, he will take great delight in its prosperity. And if he love his king, he is pleased to see him honoured. So, when you hear that Christ's name is preached and believed on among the heathen, you will greatly rejoice.

His honour will be very dear to you. If you were to hear people reviling your father, or speaking evil of your mother, would it not give you great pain? Just so when you hear profane people taking Christ's name in vain, it wounds your very heart, if He is your BELOVED. You are ready to take it up as your own quarrel, yea, you would rather hear them speak against yourself than against God. Your feelings are something like those of the Psalmist, who said, "Rivers of waters run down mine eyes because the wicked keep not thy law."

*5. Is Christ your BELOVED?—then you are anxious to please Him.*

That little girl yonder, does not love her mother if she does not try to please her, oh no! tell me not of it. She cannot have any real affection for her unless she try to make her happy by her obedience.

So if you love Christ, you will avoid what He hates; you will try to do what He commands.

What does Jesus Christ hate? He hates all sin. He says, "Oh do not this abominable thing that I hate." Jer. xlv. 4. He hates disobedience to parents. He hates lying and stealing. He hates all bad behaviour in the house of God. He has warned you against evil company. He hates swearing people, and quarrelsome

people, and idle people. And do you think Christ is your BELOVED, while you choose such for your companions? No! it cannot be.

Again, what does Jesus Christ tell us to do? A great many things; and if you love Him, you keep his commandments. And they are not grievous to you. Jesus Christ was Paul's BELOVED, and Paul said, "I delight in the law of God after the inward man;" that is, I love it from my very heart. Now do you feel this?

I will only mention two commandments now. The first is this—*That we believe on Him*. Jno. iii. 18. To believe on Him, is to go to Him, and ask Him to save us *in His own way*. Till you have obeyed this commandment, you cannot keep any of the rest. This is the first step in the way to heaven. Shall I tell you who will fare worse in the day of judgment than the wicked inhabitants of Sodom? Those who have heard of Christ as the only Saviour, and yet have not believed on Him. Such people are in greater danger than very wicked people who never heard of Him. Nicodemus, who came to Jesus by night was not an immoral, or outwardly wicked man. He was honest, and perhaps charitable. He was a Pharisee, and spent much time in prayers and fastings, but he had not believed on Christ, and therefore Christ told him that he was "condemned already," and that he must be born again before he could go to heaven. Now, if you really love Christ, you have obeyed this command—Believe on Him; and you are obeying it every day.

Then the other commandment I shall mention is, *That we follow His example*. Or in other words; that we try to be like Him. Let me tell you one thing

which He did as an example. One evening at supper He arose from the table at which He was sitting with His disciples, laid aside His upper garments, took a towel and some water, and went round to them all one by one, and washed their feet. They were very much surprised that their Lord and Master should stoop to do them such a mean service. And they were almost ashamed to let Him do it. But when He had washed their feet, and put the towel away, and sat down again, He explained it to them, saying,—“Do you know what I have done to you? You call me your Master, and so I am. If I, then, your Lord, have washed your feet, ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.”

Was not this astonishing? That the Lord should do that for them, which, as His servants, they ought to have done for Him!

Well, now let us learn from it to be kind to all, and to be ready to do any little service for those beneath ourselves, if such there be. If Christ is your BELOVED, this mind is in you in some measure. You are not proud and lofty, but meek and humble. And when you find pride making way in your heart, as sometimes you do, you remember Jesus, and pray that the Spirit may give you the same mind that was in Him.

Now I will finish with a word of Advice, a word of Warning, a word of Encouragement, and a word of Invitation.

1. *A word of Advice.* I speak now to those who love the Saviour. Try to love Him more. If you ask, How

shall I do this? I answer, think much of Him. Think of His beauty and worth. Think of His matchless love. Think of the bitter pains He suffered for sinners. Love will grow and increase the more you thus think of Him.

Be careful not to slight Him. How do you do this? When you resist His Spirit. Jesus has gone away to heaven; but He has sent another Comforter to abide with us always, even the Spirit of truth. Now do not grieve this heavenly Visitor. Make room for Him in your heart. Put away every thing that displeases Him. He is a serene and holy Being, and hates every thing impure and violent.

You know, when the people of this world have a visit from a choice friend, they prepare for his coming, and gladly entertain him when He is come. They do not neglect him and leave him to himself. They do not turn away when he converses with them. They do not put things before him which they know he dislikes. No! they do all they can to please him. And thus ought we to entertain this heavenly Guest, the Holy Spirit, whom Jesus sends to dwell with us, and make our bodies His temples.

2. *A word of Warning.* You that do not love Christ, I have a sad message for you,—a sad thing to tell you. It is this. He is not your BELOVED,—then you are His Accursed. This may sound very harsh. But it is true. I know love is a free and noble affection. You cannot be forced and scolded into it. You must be drawn to Christ if ever you love him. But yet it is my duty to tell you what the bible says. Turn to 1 Cor. xvi. 22. Thus it is there written. “If any man love

not "the Lord Jesus Christ, let him be ANATHEMA, MARAN-ATHA." And what does this mean? *Anathema*, Accursed. And if you care not for that, then *Maran-atha*, 'The Lord cometh to punish you.

Know then that it is both a disgraceful and a dangerous thing, not to love Christ.

It is disgraceful not to approve the things that are excellent. It is shameful not to love the best, the sweetest, and the kindest of beings, and to be ungrateful to Him for all His goodness to us.

And then it is dangerous. Remember, Jesus Christ is *God's* BELOVED. And God will be offended with us, and will surely punish us, if we do not make Him *our* BELOVED.

3. *A word of Encouragement.* And this is for those who are seeking Him. I think I hear some young person saying, "Ah, I wish I could say I truly loved Christ. I think sometimes I do love Him. I know I long to love Him. But at other times I can feel another mind within me, that turns away from Him. At one time, when I read of Him and hear of Him, my heart is softened. At other times it is like a stone; and I am ready to weep, because I cannot weep.

'To hear the sorrows thou hast felt,  
Dear Lord, an adamant would melt;  
But I can read each moving line,  
And nothing move this heart of mine.

'The rocks can rend, the earth can quake,  
The sea can roar, the mountains shake,  
All things, of feeling shew some sign  
Save this unfeeling heart of mine.'



Well, poor mourner, there is hope. It is something to know that your heart is hard. It is one step towards a cure to be convinced of the disease. But do not rest here. Take thy heart to Christ. He will soften it. Remember His gracious promise, and ask Him to fulfil it in you;—"I will take the stony heart out of your flesh, and give you a heart of flesh."

4. *A word of Invitation.* This is for all. Jesus calls upon all to make Him their BELOVED. None are left out. Ho, *every one!* whosoever will, let him come. The youngest sinners who have just begun their evil ways, and the oldest sinners who are just about to die,—*all* may come. But my business is with the youngest to-day.

Jesus Christ wishes to have all your hearts. And I am come, on His behalf, to ask you whether you are willing to give them up. Yea, He comes to you Himself,—“Behold, I stand at the door and knock.” And what is His request?—"My son, give me thy heart." What condescension! He does not sit at a distance, and call to you, but He comes near, and stands knocking. He does not *send* for an answer, but He *comes* Himself and *waits* for it. Ah! how often has He thus knocked at your heart! How often has He asked you to open to Him that He may come in. And will you shut Him out still?

It is true there are many others who want to have your heart. And *they* stand at the door and knock too. Pleasure comes and says, "Let me in, and I will make you merry." The World knocks, and offers to enrich you. Sin invites you, and promises happiness. And Satan comes and says, "Worship me, and I will give you a world of good things."

All these stand and knock at the door of your hearts. Ah! must I not recall that word? Do they *stand at the door*? Have you not already let them all in? Oh beware of them! They are deceivers. They never keep their promises, and if they did, the things they promise are nothing worth.

But now Christ, the Heavenly BRIDEGROOM, waits upon you. And what does He promise? He says, "Open to me, and I will give you joy and peace." Ah! that is more than all the rest can give. "Open to me, and I will give you pardon and salvation." Will that satisfy you? "Open to me, and you shall lie in the bosom of my love, and be kissed with the kisses of my mouth. Open but the door of your hearts, make me your BELOVED, and I will come in and sup with you, and you with me."

Now then, my dear children, what prevents you from opening the door? Alas! some one else has possession. Is this the secret? Other lords have dominion. Satan is there! And if you speak the truth, you say, "My sins are strong, my heart is rebellious." Well, nevertheless, open but to Christ; He will bind the strong man, and cast him out. Whoever you are, He is able and willing thus to make room for Himself. Only give your consent to His entrance.

Take heed you do not provoke Him by your neglect. He has a claim to your heart, and this is why He knocks at the door. He is the Master of the house, and has a right to come in.

But is there some one saying, "How does He knock, and when am I to know that He knocks?" I tell you that He is knocking now,—and perhaps for the last

time. Whenever you hear an address from this desk, "He stands at the door and knocks." Every time you lose a schoolfellow or a friend by death, He knocks at the door. Whenever you feel your mind oppressed and your heart melted; whenever conscience reproves you,—then Jesus stands waiting for your answer. Oh make haste and open to Him lest He withdraw. Observe His attitude. He *stands* at the door;—ready to *enter*, it is true, the moment you open to Him;—but ready also to *turn away* if you do not attend to Him. Harden not your hearts, but while it is called to-day, hear His voice, admit Him, and give Him your affections. Then you will begin to comprehend with all saints, the length and breadth of His love, and you will understand, and enter into the sweetness of these verses which we sometimes sing.

"Oh love divine, how sweet thou art!

When shall I find my willing heart

All taken up with thee?

I thirst, I pant, I long to prove

The greatness of redeeming love,

The love of Christ to me.

"God only knows the love of God;

Oh that it now were shed abroad

In this poor stony heart!

For love I sigh, for love I pine,

This only portion, Lord, be mine,

Be mine this better part.

"Oh that I might with Mary sit

For ever at the Master's feet,

Be this my happy choice;

My only care delight and bliss,

My joy, my heav'n on earth be this,

To hear the BRIDEGROOM'S voice."

## LECTURE XI.

---

BUNDLE OF MYRRH AND CLUSTER OF CAMPHIRE. BALM  
OF GILEAD. BEGOTTEN OF THE FATHER.  
BURNT OFFERING. BUCKLER.

*Bundle of Myrrh and Cluster of Camphire.* Virtues of plants. Camphire and Myrrh. Their uses. Analogy to our Saviour. When, where, and by whom His fragrance is perceived. State of unregeneracy. A criminal resolve. Deliverance from death. Visits to God's house refreshing. An enquiry. Numbers indifferent to Christ. A prayer.—*Balm of Gilead.* What it was. Unsound state of the Jewish nation. Only remedy rejected. Spiritual diseases. The cure. Application.—*Begotten of the Father.* The only Son. How much God loved the world. Story of Abraham. The proof of love. Faint image of God's love. Sufferings of Christ disregarded by most.—*Burnt offering.* First institution. Truths taught thereby to the Jews. Superior privileges of Christians.—*Buckler.* What it is. Christ a shield. Arrows of the Almighty. Darts of Satan. Reproaches of men. Conclusion. Five uses for self examination.

FIVE more similitudes in B remain to be considered. In a former Lecture, I had occasion to compare faith to those three members of the body by which we are enabled to see, to handle, and to taste. It may also be compared to that sense by which we perceive the fragrance of flowers, the perfume of spices, and other grateful odours. Thus we read in the Psalms, concerning Christ, that "all His garments smell of myrrh, aloes, and cassia." And the church, in Solomon's song, says of Christ, "a Bundle of Myrrh is my well beloved unto me." He is also "the Rose of Sharon and the Lily of the valleys."



(14.) BUNDLE OF MYRRH and CLUSTER OF CAMPHIRE. Sol. Song i. 13, 14. Wonderful are the virtues with which the Creator has endowed the plants and shrubs that grow on the surface of the earth. Some are fragrant in their scent, and others beautiful to the sight. Some destroy life, others restore and preserve it. Some are useful for food, while others are good for medicine.

Myrrh and Camphire were both small trees or shrubs, bearing flowers and berries, and producing a gum, exceedingly odoriferous. Myrrh was supposed to preserve from putrefaction and infection. It was also used as a medicine, and for healing wounds. And as a perfume, the Persian women, to this day, carry it in their bosoms in little caskets, or smelling boxes.

Camphire was a beautiful plant, with large clusters of pale yellow flowers of a most delicate scent. These flowers are still highly prized by the people of the East, and have various uses. Amongst others, they serve for complimentary or friendly gifts, and are carried in the bosom as remembrancers.

To these two beautiful productions of the east, Solomon compares our blessed Saviour, and represents the church as declaring that she will bear on her heart the constant remembrance of His love, and His beauty, just as an eastern female might wear in her bosom a Cluster of the sweet smelling Camphire flowers, or a Bundle of odoriferous Myrrh,—whether for the sake of its scent, or in remembrance of some friendly hand which had presented it. The desire of the believer's soul is towards Christ, and "the remembrance of His name."

Myrrh was desirable on account of the perfume which



it imparted to the clothes. One could not take a Bundle of Myrrh into his bosom, without contracting the fragrance of it, nor move about without imparting that fragrance to others. Thus those who dwell near to Christ are like Him. The fragrance of their holiness resembles His. Their virtues are sweet to those with whom they converse, and disperse the savour of Christ's name to all around.

Strong perfumes are sometimes used to arouse people, when overcome with unseasonable sleep. So when the christian, dwelling in the deadening atmosphere of the world, feels spiritual sloth creeping upon him, nothing is so effectual to arouse him as a timely remembrance of Christ,—

“His wondrous love awakes the lip  
Of saints that were almost asleep,  
To speak the praises of His name,  
And makes their cold affections flame.”

And you know, children, that often when people are fainting, their friends apply some strong aromatic scent to their nostrils, and that revives them. So the name of Jesus is useful against the fears and faintings of believers. In their depressions,

“The vital savour of His name  
Restores their fainting breath.”

There is something wonderfully refreshing in a grateful odour, as of Camphire and Myrrh. And thus, with other beautiful things in nature which are used to set forth the exceeding loveliness of the Lord Christ, these two productions of the earth are pressed into the service of our Lord, and are made to suggest some pleasant thoughts of His excellencies.

Now you may all regale yourselves whenever you please with this delicious fragrance, that is, if God has given you a taste and relish for it. But there are some days, and some places, where this "sweet savour of Christ," is more especially to be enjoyed. I mean the Lord's house, on the Lord's day. There, amidst sabbath worshippers, it is, that this fragrant odour is shed abroad, and Christ becomes a BUNDLE OF MYRRH and a CLUSTER OF CAMPHIRE to all His churches. And the people go away from the assemblies of the saints, delighted and revived.

What tongue can describe the pleasure and satisfaction which fill the soul of the believer, while he listens to some plain, though powerful discourse on the love of Christ, and the fulness and all-sufficiency of His grace! The time flies with such speed, that he feels surprised when the hour is up, and the service ended. Thus on one occasion, Paul held the wakeful attention of his hearers, and continued his speech till midnight.

Perhaps the christian goes into the house of God on the sabbath morning, worn out with the labours and cares of the week. He feels faint and dejected, and ready to halt. He takes his seat, and sighs to think how cold his heart is towards spiritual things, and how far he is from God, his chief joy.

Then the preacher comes forth from his retirement, where, mindful of his people's necessity, he has been all the week, as a wise householder, bringing out from his treasures, things new and old for the sabbath.

After earnest prayer for God's blessing, he opens the bible, and preaches Christ. On this Plant of Renown great and precious blessings grow in rich profusion

and endless variety, like *Clusters* of Camphire and *Bundles* of Myrrh. And while the preacher divides to each his portion in due season, the Holy Spirit takes of the things of Christ, and shews them to the listening congregation. To some it is a savour of death, for they scorn it. To others it is a savour of life. The drooping pilgrim revives as he hears again of the faithfulness of his Saviour, and his sympathizing care for all his tempted children; of the blood of Christ which cleanseth from all sin, and of the eternal weight of glory to which he is called. Straightway he arises, strong in the Lord and the power of his might. His heart is nerved, and his spirits are refreshed, and he rejoices as a strong man to run a race. The Lord Jesus is to him as a BUNDLE OF MYRRH and a CLUSTER OF CAMPHIRE. He presses Him to his bosom, as one would a bunch of reviving flowers, and goes on in the strength of that refreshment, many days. He "had fainted unless he had believed to see the goodness of the Lord in the land of the living."

A state of sin and unregeneracy is also compared to faintness. Isa. i.5. And wonderful indeed is the virtue of Christ as MYRRH or CAMPHIRE, to restore from this dreadful state. Often have men gone into the house of God dead in sin; they have heard the gospel, have been quickened to spiritual life, and have come away new creatures in Christ Jesus.

Once there was a poor man very heavily afflicted, who sunk under his disappointments. And Satan came to him, tempting him to put an end to his life. He resolved to do so, thinking thereby to rid himself of trouble. Ah! he little thought of that text, "No murderer hath

eternal life." He little thought that by thus throwing away *this* life, he would lose his all in time and eternity. Well, he went forth to carry into effect this dreadful purpose. But as he went, he passed a place of worship, where a preacher was discoursing on the love of Christ. He stood at the door for a moment to listen, and heard of Him who offers rest to the weary and heavy laden. The word reached his heart. Straightway he forgot his dreadful purpose of self murder, or remembered it only to repent of it; he believed in Christ, and sought pardon through His blood, and received grace to help in time of need. Thus was the poor man, by the savour of Christ's name, and by the wondrous virtue of the gospel, delivered from the death of the body and the ruin of the soul.

With this delightful and reviving scent David was well acquainted in his day, and often did he experience its quickening virtues. And not only David. All God's people, in all ages, have perceived more excellence in Christ than in all the delights of sense. "Thy love is better than wine. Because of the savour of thy good ointments, Thy name is as ointment poured forth; Therefore do the virgins love thee." Sol. Song, i. 2, 3.

And now children, I stay a moment to ask you whether the name of Christ and His love are thus refreshing and pleasant to you, and whether you delight to hear and think of Him. Happy are they who thus know the joyful sound! They walk all day in the light of God's countenance.

But alas! it is not every one that can perceive the fragrance of Christ. Most people are so taken up with other gratifications, and are so dull and besotted, that



they even wonder what strange sweetness the christian can possibly find in communion with the Saviour. Oh if you are amongst this number, do not, I pray you, rest satisfied till you do understand it, and can enjoy the Lord Jesus as the christian does,—till you can say, “My beloved is unto *me* as a CLUSTER OF CAMPHIRE in the vineyards of En-gedi.”

Let us then pray, in order that this afternoon’s lesson may be profitable to us,—

“Breathe thy Spirit,—so shall fall,  
 Unction sweet upon us all,  
 Till by odours scattered round,  
 Christ Himself be traced and found.”

Then we shall go home presently, and tell our friends that there is such richness in Christ that we remember His love more than wine, more than ointment poured forth, more than all the most beautiful flowers that ever grew in the choicest gardens. “A BUNDLE OF MYRRH is my well beloved unto me.”

(15.) BALM OF GILEAD. Jer. viii. 22. The Balm, here spoken of, was a gum or juice flowing from a small tree resembling the turpentine tree, peculiar to Judea. Some travellers have asserted that this tree grows no where else but at mount Gilead. However that may be, there were groves of them there, and from those trees the best Balm was procured. \* This Balm was a famous medicine in the days when Jeremiah prophesied.

At that time the Jewish people were in a state of disorder. They had forsaken God, and God was frowning upon them. Isaiah had described their condition thus,



“The whole head is sick, the whole heart faint; from the sole of the foot even unto the head, there is no soundness, but wounds and bruises and putrifying sores, which have not been closed, nor bound up, nor softened with ointment.” Isa. i. 5, 6. And in Jer. viii., the prophet, deploring their miseries, asks, “Is there no Balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?” He does not mean that their miseries could be cured by human physicians and earthly medicines. He means simply that, not only had they brought all on themselves, but the reason why they were not better was, that they were too slothful or too proud to use the remedy prescribed for them. When he urged them to seek recovery from God, their only Physician, they replied, “No, there is no hope, for we have loved strangers, and after them we will go.”

My dear young friends, I know not what complaints this famous Balm of Gilead was capable of curing, nor whether it was a certain cure in all cases. But the diseases of the *soul* are far worse than any that ever yet afflicted the *bodies* of men. And with these, I, and you, and all your friends and neighbours are tainted. But I know also of a certain cure, a never failing remedy, or else I should not be here, this afternoon, to speak to you of your complaints. A remedy so sweet, so efficacious, so open to all, that when we look around on our friends, and see them still suffering from their various spiritual maladies, we may well exclaim, “Is there no Balm in Gilead? Is there no physician there? Why, then, is not the health of my people recovered?”

I am sure I need only name some of these spiritual

sicknesses, and you will at once know that you have them. *Hardness of heart* is one. I do not mean *that* heart which you feel beating within you; but I mean that your affections and mind are averse from God, and insensible to every thing good. Our hearts are called in the scriptures "stony hearts," and are said to be harder than a millstone. *My heart and your heart* are thus affected. And what can soften them? The blood of Christ, the BALM OF GILEAD. Oh that every little child here would go to-night to Jesus Christ, and say, "Lord, my heart is very hard; I would like to have it soft and tender. Thou art the BALM that can soften it! Oh let my heart be melted by thy gracious influence! Then shall I repent, and be converted, and be fit for heaven."

But there are other complaints. There is *Pride*. That is a disease which, like a leprosy, renders you unfit to live amongst your fellow creatures. You cannot dwell amongst them without doing them harm. Satan was turned out of heaven for his pride, but not till he had infected many others with the same disease; and then he came to earth and communicated the fatal leprosy to our first parents, and they again to us. Then there is unbelief, blindness of mind, and very many others. Read a list of them in Gal. v. 19-21. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings. Also Rom. i. 29-31. All these different kinds of sins are as so many destructive diseases, one of which is enough to ruin the soul for ever; for "they which do such things shall not inherit the kingdom of God."

Now, if the Balm of Gilead, or any other medicine on the earth, were capable of curing all the maladies to which our bodies are liable, what an inestimable thing would it be! How men would esteem it! Neither danger, nor expense, nor toil, would deter them from seeking to obtain it.

Oh that men would think as highly of God's remedy, for *spiritual* disorders! Christ is the BALM that can cure them all. But how are we to get at it? Does it grow only in one favoured country? Must we travel to the uttermost parts of the earth, and search for it in some forest far from the haunts of men, or must we dig in the earth with immense labour to look for it there? Or is it so expensive, that we cannot find wherewithal to purchase it? No such thing. It is to be bought indeed, but without money, and without price. You can have it at the throne of grace, on these gracious terms, of Him who counsels you to go there for it.

Have you thus sought it, and have you applied it, and found it in part successful? Is the cure begun in you? Or if not, *why* is not your health recovered? If sin reign in your mortal body, you have no excuse for it. Christ waits upon you with long suffering tenderness, and says to each of you, "Little boy, little girl, wilt thou be made whole?" Alas! how frequently have you turned away from Him, refused to be healed, and chosen death rather than life! And how often has He made this complaint of you,—“Ye will not come unto me that ye might have life.”

But now I call to you once more. You may never be called again. And you must die of your sickness if you come not. The way is open. The cure is freely

offered you. You cannot therefore plead, by and by, if you perish, that there was no BALM provided, no Physician to apply to, and that therefore you were not healed. If you perish, it is because you will not be saved. And the doom of the servant, who knew his lord's will, and did it not, must be yours;—you must be *beaten with many stripes*.

(16.) BEGOTTEN OF THE FATHER. Jno. i. 14, iii. 16. Is there a little child here who happens to be the only child of his parents? No doubt you are all greatly beloved; but if you are the *only* one, that love, and care, and kindness which they would divide amongst four or five, if they had them, they expend wholly on you. If you were to die, how would they grieve! What sad work it would be to part with you! The sorrow of a mother for her only child, is mentioned in the bible as expressive of the highest degree of sorrow. "They shall mourn," it is said, "as one mourneth for his only son, and as one that is in bitterness for his first born."

My dear children; the great God who made you and me and all creatures, and who, in this sense, is the Parent of all, had yet one ONLY BEGOTTEN SON, who was Partaker of His own divine nature and dignity. He delighted greatly in Him, and would have every one else to delight in Him also. For when He brought this His FIRST BEGOTTEN into the world, He said, "Let all the angels of God worship Him." When God laid the foundations of the earth, then was this ONLY BEGOTTEN SON by Him, as one brought up with Him. He was daily His delight, rejoicing always before



Him, having "glory with the Father before the world was."

Now our Saviour says in His prayer to God, Jno. xvii. 24, "Thou lovedst me before the foundation of the world." And yet God *so loved* the world as to part with this ONLY BEGOTTEN and well beloved SON; to give Him up to disgrace, to poverty, to anguish and death, that we might have life. Behold what manner of love the Father hath bestowed on *us* ! What greater proof of His love could He give us ? Herein, indeed is love, that God sent His SON to be the Propitiation for our sins.

Abraham was once called to part with his only begotten son, and though he loved him greatly yet he *so loved God* as to give him up. You remember the story. We shall lose nothing by dwelling on it for a moment. God promised Abraham a son, in whom all the world was to be blessed. In due time He gave him the promised son. And Abraham rejoiced greatly in this gift from the Lord. But one day, God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him up for a burnt offering on yonder mountain !" Doubtless Abraham was filled with surprise and grief. Yet, nevertheless, without delay, he did as God commanded. It does not appear that he told Sarah his wife about it, lest her maternal feelings should interfere with the quiet performance of his duty to God. So, rising up early in the morning, he saddled his ass, called his son, and went forth towards the place God had told him of. They travelled on for three days; and then lifting up their eyes, saw the mountain before them, on which the altar was to be built. At once they



began to climb the steep mountain ; Abraham carrying the knife and the censer with fire, and Isaac carrying the wood. Abraham spoke not to his son ; his heart was full. How *could* he explain this mysterious command of God ? They went on thoughtfully and silently together, till Isaac, unable to contain any longer, broke silence, saying, “ My father ; behold the fire and the wood ; but where is the lamb for a burnt offering ? And Abraham said, My son, God will provide Himself a lamb for a burnt offering.” So on they went. Presently they came to the top of the hill. And now the sad truth came out that Isaac was to be the sacrifice. What must have been the parent’s feelings when he told him this ! And what were Isaac’s feelings, when he found he was to bid this world adieu, and go out of it in so sad a way, perishing by a father’s hand. But away with unbelief ! It was God’s command, and must be obeyed. So Isaac yielded himself up to be bound on the altar, and became a most illustrious type of Him, who afterwards, on this same mountain, Moriah, suffered Himself to be led as a lamb to the slaughter.

But now the altar is reared, the wood laid in order, the victim bound and laid upon the wood ! The dreadful moment is come ! Abraham puts forth his hand, takes the knife, and is about to slay his son. Suddenly the voice of the angel arrests the stroke, and directs him to substitute another victim, even a ram, just caught in a thicket close at hand. This the glad father takes, and offers up. And Isaac, freed from his bonds, is received again as from the dead.

Now this prompt obedience of Abraham was very beautiful. And God was very much pleased, and

looked upon it as a great proof of his love. For Abraham delighted in his son Isaac above all things. He had great riches. He had a multitude of camels, and thousands of sheep and oxen. He had changes of raiment, and stores of all kinds. He had hundreds of men and women servants, young and old. But he loved his Isaac better than all. Therefore when God wanted to prove his love, no less a sacrifice would suffice, than this son, this only son, whom he loved. Neither must he be taken away by a common death, but Abraham must offer him up himself,—the father's own hands must slay the darling son.

Oh it was a wonderful thing that Abraham's faith did not fail! We might have expected to hear him say, "Ah Lord! how can I part with my only begotten son? Take all my servants, but oh—spare my son! Or let me make an altar of my goods, and consume them together; and let me offer all my flocks and herds for a sacrifice upon this altar;—but oh spare my son! Yea, take my own life away, but oh let my son, mine only son Isaac, live to bless all the nations of the earth, according to thy promise." But we read of no such remonstrances, no such excuses;—nothing but obedience.

Oh that all would follow the example of this "pattern of believers." But how unlike him are many of you! God says "Give me thine heart;" you answer, "Lord, only leave me my heart, and I will part with some of my money. Only leave me my heart, and I will give thee up one day out of every seven. Let me but keep my heart, and I will give thee almost any thing else." But this will not do. Thus did not Abraham. He loved

God, and could not withhold anything from Him. Therefore when God asks this trying proof of his love, he is ready to yield implicit obedience. And God said, "Now I am satisfied that thou lovest me. Now I know that thou fearest me, seeing that thou hast not withheld thy son, thine only son, from me."

This is an image, though a faint one, of the infinite love of God to sinners. We stand amazed at this most expensive proof of His love, in that He has not withheld His Son from us. We may well, each one of us, cry out in astonishment, "Lord, I ask no farther sign, I want no farther proof of thy love. Now I know that thou hast loved mankind with an everlasting love, seeing that thou hast not withheld thy Son, thine ONLY BEGOTTEN SON Jesus, from us! Hast thou indeed given Him up for me? Stupendous thought! I will resist thy love no longer. My heart relents. Lord I believe, help thou my unbelief."

Consider to what God gave Him up. To agony untold, unutterable! To suffering and to death, not inflicted altogether by the hand of man, but by the hand of God. "Awake, O sword, against the man that is my fellow, saith the Lord; smite the shepherd!" Thus did Jesus Christ suffer from the hand of His Father, the strokes which were due to us, until, in His anguish, He cried out, "My God, my God, why hast thou forsaken me?"

Yes, children, while hard hearted men stand aloof, or contemplate this scene carelessly for a moment, and then turn away their eyes for ever,—angels desire to look into it; angels search day and night with adoring wonder, into all the depths of the infinite love of God,

here displayed; angels laud and magnify God the Father, who so loved the world, that He took His Son, His ONLY BEGOTTEN SON Jesus, and offered Him up on mount Calvary for a

(17.) BURNT OFFERING, to atone for the sins of men. In Leviticus chap. i. we have a full account of the institution of the Burnt Offering under the law. Under that dispensation, as well as under the christian, every one who wished or expected to have his sins pardoned, was of course to repent of them. But this was not all. He was required to choose a bullock, or other animal mentioned, without spot or blemish, and bring it before the Lord to the door of the tabernacle. There he was to lay his hand on the head of the victim, and (as the Jewish Rabbins say) to confess that he had done evil in the sight of the Lord, and left undone that which he should have done. Thus was signified the transferring, or putting off all his sins on the animal, that *he* might suffer in his stead. Then the priest killed it and burnt it entirely on the altar.

Thus were the Jews taught that they were sinners, that sin brings suffering and death; that God was willing to forgive, on this ground,—*that some one else should suffer* in their stead. Now it must have been plain to them that the blood of bulls and goats could not take away sin. If it had been so, “they would have ceased to be offered, for the worshippers once purged, would have had no more conscience of sin.”

The mind of the pious worshipper, therefore, while he stood and saw the bullock or lamb cut up and bound on God's altar, was directed to Christ who was to come.



And God's continual acceptance of these confessedly insufficient sacrifices, was a pledge and promise that He would at a future day, "provide a Lamb for a BURNT OFFERING," who should by the one sacrifice of Himself, for ever put away sin.

All the sacrifices taught them these lessons. They set before them most impressively the truth, that as the unoffending animal which was slain, had never committed the sins for which his blood was spilt, so Christ the Lamb without spot, would in like manner pay debts he had never contracted, and die for crimes He had never been guilty of.

We live, thank God in a clearer day, and see more plainly the end of those ceremonies which are abolished. Christ has come, and there is no farther offering required. He is the true BURNT OFFERING. Oh let not the Jew who saw Christ "through a glass darkly," rise up in judgment against us, who see "Christ evidently set forth crucified amongst us." Let us go to Him and say,

"My faith would lay her hand  
On that dear head of thine,  
While like a penitent I stand  
And there confess my sin."

(18.) BUCKLER. *Psa. xviii. 2, 30.* This is the last image of the Saviour I am to bring before you to-day, and the last under the second letter of the alphabet. A Buckler is a shield, a piece of armour used by the ancient warriors, to ward off the weapons of their enemies,—chiefly arrows, darts, and spears. Arrows were shot from bows with great force by archers; and



darts were hurled by the muscular arm of the soldier with unerring aim. These were either poisoned, or supplied with combustible matter and set on fire ; so that wherever they entered, they produced rankling wounds which ended in death.

Now there are three kinds of arrows or darts, from which the spiritual warrior would suffer greatly, if it were not for Christ his divine BUCKLER.

1. "*The arrows of the Almighty.*" Job complains, vi. 4, that "the poison of these drank up his spirits." David also says, Psa. xxxviii. 2, "Thine arrows stick fast within me." Both were saints, and yet they suffered greatly from these arrows on account of their sins. Oh then, if the righteous scarcely are saved from them, what shall become of the ungodly? Hear the Psalmist,—"If they turn not, God will whet (or sharpen) His sword. He hath bent His bow and made it ready, and ordained His arrows against them." And in another place we read that His "arrows are sharp in the heart of the King's enemies."

Now there is no defence against the dreadful arrows of the Almighty, whether for saints or sinners, except one, and that is a tried BUCKLER, the Lord Christ. He came between us and God's wrath, and making bare His bosom, received into His very heart the arrows of God's quiver. He expired beneath them, but now He lives again. And we are by faith to hold up this BUCKLER, and say, "Behold, O God, our SHIELD."

2. "*The fiery darts of the wicked one.*" Satan is a warrior. He is fighting against the Most High. He has

enlisted all men under his banner. And while they side with him, and are at war with their Maker, he is satisfied with them, and promises them promotion and honour, ceasing not to persuade them that all is well.

But the Spirit of God from time to time, inclines some in this Apostate's army, to come over to the camp of the saints. And from the moment they do so, he strives, by all means, to distress and annoy them.

Among other weapons, he uses *fiery darts*. He pours into the mind, evil thoughts and blasphemies. These are called *darts*, because they enter suddenly, and penetrate deeply, and wound sharply. And *fiery darts*, because they inflame and scorch the mind, and consume the strength. And whereas the enemy is called *the Wicked One*, this is to denote the union there is among all the legions of devils by whom we are assaulted, They all aim at one thing, viz. to devour whom they may.

Now then, christian, there is no discharge in this war. From this conflict nothing can save you. The way to the crown lies straight through the very midst of the battle field. But look to God for strength and courage, and take the divine BUCKLER for thy protection. Then under cover of that, thou mayest easily, with the sword of the Spirit, hew thy way through the ranks of thy foes. Be vigilant, be valiant; quit yourselves like men. And though thou art the very mark at which Satan daily shoots his poisoned arrows, and hurls his fiery darts, yet go on. This BUCKLER shall cover thy head in the day of battle, and God will "bruise Satan under thy feet shortly." Thou shalt inherit the blessing pronounced upon Joseph concerning whom we read,—

“The archers have sorely grieved him,  
And shot at him and hated him;  
But his bow abode in strength,  
And the arms of his hands were made strong  
By the hands of the mighty God of Jacob.”

Gen. xlix. 23, 24.

3. “*The sharp arrows of the mighty;*” in other words, the reproaches of wicked men, Psa. cxx. 4. These are frequently compared in the Psalms to “spears and arrows,” and “drawn swords.” David suffered bitterly from them. And all who will live godly in Christ, shall suffer this kind of persecution. They will have these sharp arrows shot at them. But Christ will guard their good name and shield them from reproach, hiding them under His shadow as in “a pavilion from the strife of tongues;” for “He is a BUCKLER to all who trust in Him.”\*

Remember, then, my young friends, the various Similitudes and Titles under which we have regarded our Saviour this day, and use them for purposes of self examination. I will mention them again.

1. He is precious and fragrant to those who believe. The christian can say, “a BUNDLE OF MYRRH is my Well beloved to me.” Is He thus dear to thee?

\* Another Title, namely, BREAKER, mentioned in Micah ii. 13, is by some applied to Christ: “He is the BREAKER, that broke in upon the powers of darkness, and broke through them; that rent the veil, and opened the kingdom of heaven to all believers. The learned Bishop Pearson applies it to the resurrection of Christ, by which He obtained the power, and became the Pattern of our resurrection. The BREAKER is gone up before us out of the grave, and has carried away its gates, as Samson did Gaza’s, bar and all, and by that breach we go out.”—MATTHEW HENRY.

2. He is a BALM for all their wounds. A specific infinitely more efficacious than the far famed *Balm of Gilead*. Hast thou applied to Him for health and cure ?

3. He is the ONLY BEGOTTEN OF THE FATHER. Dost thou regard Him as such, and admire the grace which gave Him up for the sins of the world ?

4. He is the true BURNT OFFERING. He was offered up as a victim that thou mightest escape. Hast thou seen Him as the Lamb of God bearing away thy sin ? Oh rest not till thou hast this view of Him ; and come not before God except in this new and living way.

5. He is a BUCKLER to them that trust in Him. He can defend thee from the arrows of God's deserved wrath, from the fiery darts of Satan's malice, and from the spiteful reproaches of your fellow men. Dost thou hide thyself in Him ? Dost thou place Him between thee and danger ? If so, happy shalt thou be, and it shall be well with thee ;—well with thee in trouble and in joy, well with thee in life and in death, well in time and eternity.

“ Should all the hosts of death,  
And powers of hell unknown,  
Put their most dreadful forms  
Of rage and mischief on,  
You shall be safe,  
For Christ displays  
Superior power  
And GUARDIAN grace.”



## LECTURE XII.

---

CREATOR. CHILD. CARPENTER. CHRIST.

The atheist and the peasant. Christ and the scribes. Marvellous extremes. *Creator.* Works of art. Picture gallery. Claude Lorraine. Beautiful imitations. The painter dependent on God. Forgetfulness of God inexcusable. Nebuchadnezzar. Works of creation contemplated. The garden. Forest. Ocean. Starry heavens. Heavenly bodies. Vast distances. Man. His fall. Recovery. Earth doomed to destruction. New creation.—*Child.* Compared with other children. Holy Child Jesus. His virtues. Domestic life. Early employments. Pattern for other children. His early history. Visit of the wise men. Journey to Jerusalem. Return. The lost treasure. Joyful meeting.—*Carpenter.* Peter the great. Condescension. Christ an example of industry. Folly of pride. True ornament.—*Christ.* Expectation of the Jews. His ministry. His reception. Woman of Samaria and others. Interesting enquiry. All without excuse who reject Him. Four inferences.

AN atheist being one day disposed to sport with a poor man, whom he knew to be religious, asked him in a very irreverent way, the following question,—“Is your God a great God, or a little God?” The poor man silenced the proud caviller with this answer,—“My God is so great, that the heaven of heavens cannot contain Him, and so little, that He can dwell in my heart.” This peasant had a more sublime idea of God than the scoffer, because he had read the bible with a teachable mind, and seen it written there, that “the High and Lofty



One that inhabiteth eternity, dwells also with him that is of a contrite and humble spirit."

Our Lord, in the days of His flesh, was often surrounded by the scribes and rabbins, the atheists and infidels of that day, who asked Him questions and sought to ensnare Him in His words. One day, after He had answered many enquiries, He said to them, "I also will ask you a question,—What think ye of Christ? whose Son is He?" They say, "'The Son of David.'" He saith unto them, "How then doth David call Him Lord? If David call Him Lord, how is He then his Son?" And no man was able to answer Him a word, neither durst they ask Him any more questions. And no wonder; for here was enough to confound the wisdom of the wise, and bring to nought the understanding of the prudent. Nevertheless, although we cannot understand *how* this great mystery of godliness can be, that the Son of David is also the Lord and Maker of David, yet we can understand that such is the *fact*.

We are about to enter on the consideration of those Names and Similitudes of Christ, which range themselves under the letter C. This afternoon I shall call your attention to four Titles of our Lord, which combine the most wonderful extremes the mind can conceive of, as meeting in one person. We are to contemplate Him as the CREATOR, "without whom nothing was made that was made;" the "CHILD born unto us;" the CARPENTER, at which trade He wrought for years while He dwelt among us; and the CHRIST, the Son of the Living God, on whom the church is securely built, and on whose shoulders is the government of the world.

Let us put off the shoes from our feet, and draw near with devout minds to look into more of those wonders which appear in the person of our adorable Redeemer.

(1.) CREATOR. He calls Himself the "CREATOR of Israel." Isa. xliii. 15. In Jno. i. 3. we read that "without Him was not any thing made that was made." In Heb. i., God the Father, speaking to the Son, saith, "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands." In Col. i. 16, we read that "by Him all things were *created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were *created* by Him, and for Him." Thus plain is the testimony of the scripture to the almighty power of our Lord and Saviour, Jesus Christ.

When we survey the works of our fellow men, we justly wonder at the skill and contrivance displayed in them. We cannot read of Thebes, or Babylon, or Nineveh, without astonishment at the might and ingenuity of the men who built those vast cities. Or if, in our own country, we visit some ancient cathedral, we admire its beauty, and the massy strength of the walls, and do not forget to praise those who set them up.

Every house is builded by some man, and the builder hath more honour than the house. Now He that built all things is God. But how is He robbed of His glory! How many are there, who while they admire the works of creation, refuse to converse with the CREATOR, and banish all thoughts of Him from their minds!

If we go to some picture gallery, to look at the works

of the various great masters who have flourished in past years, we cannot but commend the ingenuity of the men, who, with coloured earths, and other simple materials, were able to cover their canvass with such beauteous forms, and give them such an appearance of life and expression.

Young people are generally fond of pictures. Let us then look at these paintings of which we speak, a little longer. Yonder, hang two or three by Claude Loraine, and beautiful things they are. There are waterfalls, rivers, trees, temples, and scenes crowded with figures full of life and activity. And over them all, the setting sun is represented as throwing his golden beams, and bathing all in a flood of glory. And every thing is painted so naturally, that we can almost imagine that it is a real sun which lights up the landscape; a real river which sparkles and winds among the trees; and that the blue mountains in the back ground, are really such as one might climb and explore.

The beholder starts, and says, "What a beautiful mind must this painter have had, to form such lovely conceptions! With what skill has he delineated the beauties of nature, so that the eye is almost imposed upon, and persuaded to believe the scene real!"

But he passes on, and is as much struck with the works of other artists, in different departments of the art. He is filled with admiration and in his fervour, calls them all *creations*,—creations of the painter's fancy and imagination. But they are no such thing. The artist does but feebly *copy* the inimitable works of creation, which are set before our eyes by the wonder working hand of Jesus Christ the CREATOR. Upon Him also

the painter is dependent for his sight, his hands, his imagination, his skill, and the various materials out of which he makes his canvass and paints. All the men on earth, and all the angels in heaven, could not make a grain of red sand, or a particle of brown earth. These were all formed out of nothing by the mighty power of the CREATOR.

Now men often forget this ; and the consequence of this forgetfulness is, that they arrogate to themselves the praise which is due to God. So Nebuchadnezzar walked to and fro in his palace, and said, " Is not this great Babylon which I have built by the might of my power, and for the honour of my majesty ?" But what hast thou, proud man, which thou hast not received ? Whence came the mind that planned all ? Who made the stones and trees to grow with which this mighty monument was reared ? Whose were the thousands of hands and heads, which were employed by thee to effect thy purpose ? Did not all owe their being to God ? Wherefore, let not the rich man glory in his riches, nor the strong man in his strength, nor the wise in his wisdom, but let him that glorieth, glory in the Lord, from whom cometh every good gift. This haughty prince, because he gave not God the glory, was deprived of his reason, and driven to herd with the beasts. And though men who now forget God, are not all thus punished, yet still there is a curse recorded against them, which will sooner or later come upon them. " Because they regard not the works of God, He shall destroy them and not build them up."

And there is no excuse for this forgetfulness of the CREATOR. Wherever we go, we are surrounded with



proofs of His skill and power. If we walk in the flower garden, His exhaustless ingenuity displays itself before our eyes, at every step, in an inconceivable variety of lovely forms and beautiful colours. There the stately lily lifts its head, and the blushing rose fills the air with its fragrance: while the passion flower, the honey suckle, the hyacinth, the anemone, all present themselves to us with some fresh peculiarity, either of scent, or colour, or form; and each proclaims silently though plainly,—

“The hand that made me is divine.”

How wonderfully must be the mind of Him who contrived them all. How beautiful His conceptions! How lovely His ideas! See them in all their endless variety, their wonderful minuteness and richness;

“Admire their colour, fragrance, gentle shape,  
And thence admire the God who made them so,  
So simple, complex, and so beautiful.”

And yet men can spend much time in cultivating their flowers and plants, without ever thinking of the CREATOR who makes them what they are. It is the Lord Jesus Christ, without whom nothing is made, who thus clothes the lily and paints the violet. It is your Saviour, children, who lavishes so much contrivance and care on these little fading things, and invests them with such beauty. Let this thought endear them all to you, and let every flower in the garden henceforth become a remembrancer of Him.

If we wander into the forest, there we are struck not only with the beauty of the divine ideas, but the grandeur of them. The stately cedar, the majestic oak, the lofty fir, lift up their heads, towering towards



the sky, and cover the ground with their dark shadows. The solemn gloom invites to thoughtfulness of God. And as the wind rustles among the trees, they wave their branches, and with hoarse murmur seem to acknowledge the presence and power of their great CREATOR.

If we walk on the shore of the vast ocean how does the mighty mass of water fill us with wonder at the stupendous power of Him "who measures the waters in the hollow of His hand, and layeth up the depth in storehouses."

If we roam abroad by night and survey the sky, bespangled with countless worlds, there is still more to amaze us, and we shrink into nothing before that mighty CREATOR, who "tellethe the number of the stars and calleth them all by their names."

Yonder sun which warms and enlightens us, is ninety-five millions of miles distant ; and the nearest star is so far off, that we are confounded when we think upon the amazing distance. Suppose you could travel like an angel from world to world, and were to fly at the rate of ten miles every minute, how long do you think it would take you to reach the sun ? Twenty-five years ! And how long to reach the nearest fixed star at the same rate ? *Fourteen hundred thousand years !* If an angel had set out from earth to one of those stars, on the day Adam was driven out of Paradise, and had travelled two thousand miles every minute till now, he would not have arrived there yet ! So vast are the spaces between the heavenly bodies. And there are millions of these worlds thus divided from each other.

Blessed Lord Jesus ! are those "heavens the work of thine hands ?" Heb. i. 10. And didst thou create those

great worlds, and hang them upon nothing in yonder fields of space? And dost thou sustain them from day to day? Lord, what is man, poor, degraded, insignificant man, that thou shouldest take upon thyself his nature, and suffer and die for him?

But amongst all His wondrous works which we see, the creature *Man* is the most wonderful. At his formation, there seems to have been a consultation held by the Father, the Word, and the Holy Ghost. "Let us make man in OUR image, after OUR likeness." So man was made in the image of God. Fearfully and wonderfully was he made. And God gave him a reasonable soul, and thus fitted him for an exalted state of friendship with his Maker. But alas! man being in honour, continued not. He sinned, and fell, and lost the image of God. And there must be a new creation, he must be made over again, or he can never hold converse with God.

Now Jesus Christ calls Himself the "CREATOR of Israel." "This people," He says, "have I formed for myself." They are His workmanship. He calls and quickens them, and takes great delight in this new creation. Over His Israel He rejoices with singing, and rests in His love.

The first creation was most beautiful. But sin hath marred it, and introduced death. This outward frame is therefore destined to pass away. The flowers flourish for a day, and then fade, and droop, and die. The trees arise, and, year after year, flourish and grow; but the axe levels them to the ground, or they are weakened by decay, till the wind casts them down. The mightiest cities have yielded to the ravages of time.

Where is Nineveh or Babylon now? The traveller can scarce find any trace of them. Even man, the lord of the earth, comes up like a flower, lives a few years, and then, like a flower, bows his head, and passes away. Thus generation after generation is swept from the earth. And at last, the fire shall devour all which death has spared. All, all is destined to perish.

“The cloud cap’d towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
Nor leave a wreck behind.”

But in the midst of this universal ruin, the voice of the great CREATOR shall be heard, saying, “Behold I make all things new; I create new heavens and new earth.” And in them “there shall be no more death, neither sorrow, nor crying, nor pain; for the former things are passed away.”

Now only those who are new creatures, created anew by Christ Jesus, will find a place in that new heavens, and new earth. You have heard that you must be *born again* before you can see the kingdom of God. This is that *new creation*, of which Jesus Christ is the Author. Cry to Him, then, for a new creation. Take with you words, and say, “Create in me a clean heart, O God, and renew a right spirit within me.”

Thank Him that you are in being. Thank Him that He has placed you where you are in the scale of creatures. Enquire diligently after your CREATOR, who hath “made you wiser than the beasts, and caused you to know more than the fowls.” Beg of Him that you, the creature of His power, may be the subject of His

grace. Then you shall have part in the new heavens and the new earth, which are to take the place of former things, when they shall have passed away.

You shall join those millions of glorious beings, who cast their crowns at His feet, and say, "Thou art worthy, O Lord, to receive glory, and honour, and power; for *thou hast* CREATED *all things*, and for thy pleasure, they are and were created."

Thus have we considered Jesus Christ as the CREATOR. But this glorious Being was also a

(2.) CHILD, "the holy CHILD Jesus." Acts iv. 27. We have seen Him taking into union with Himself, the little feeble frame of a helpless infant, and appearing in this world as the Babe of Bethlehem. Of this we have spoken before. A few words now on His childhood.

Let us not lose sight of the one grand distinction there was between this CHILD, and all other children. It is true that, like others, He was born into the world, helpless and liable to disease and death. Nor did He become a perfect man at once. He had to grow in stature like others. Yea, even to acquire ideas, and grow in wisdom also, like others. In all these respects, He was really and truly a CHILD. But yet there was a marked superiority. He was the Son of the Holy One of Israel, and therefore was the HOLY CHILD Jesus. You and I, dear children, were born *unholy*. And all other children are likewise unholy. They go astray from their birth, speaking lies. Every imagination of their heart from childhood is only vanity. Foolishness is bound in their hearts, and they have within, the seeds of every vice. The HOLY CHILD Jesus stands



alone amongst all others. He was perfect, and without spot or taint of sin.

What is holiness? Oh it is a beautiful thing!—To have no bad tempers, no wicked thoughts; to do no unwise actions, to speak no foolish words; to love God with all the heart, and one's neighbour as one's self, to love mercy, to be gentle, and kind, and affectionate;—Oh it is indeed a beautiful thing!

Behold this HOLY CHILD walking about on the earth, mingling with other children in their education and pastimes. When they were angry and spiteful, there were no rebukes in His mouth, no quarrelsome words, no railing for railing, but contrariwise blessing.

He was obedient to His parents. He loved and honoured His mother Mary, and till He was required to be "about His Father's business," He attended to her wishes, and sought to please her in all things. In His behaviour to others there was nothing forward or unbecoming, but He was modest and retiring. And yet He was evidently of a social disposition; for when His mother missed Him on the journey from Jerusalem, she concluded at once that He was among their kinsfolk and acquaintance. She would hardly have looked for Him amongst them, had it not been His custom to converse familiarly with them.

As He grew up, such rare virtues attracted the notice and regard of every one. It was such a new thing to see a HOLY CHILD. There never had been such a sight on earth before, so that He was in high favour with God and men.

It would be interesting to us to know a little of His domestic history, and to see how He spent the years of



His childhood and youth, which are usually but vanity. But the scriptures say very little to satisfy our curiosity.

Without doubt, as soon as He could lisp, His infantine tongue was employed in prayer and praise. As soon as He had learned to read, the holy scriptures were His constant delight. There, in the Law, and the Psalms, and the Prophets, He would read with eagerness, of all the wonderful things which were prophesied and expected of Him,—the works He was to perform, and the sufferings He was to bear. And often we may imagine Him rising from their perusal, and saying, “The Lord God hath opened mine ear. I will not be rebellious, nor turn back. (Isa. l. 5.) In the volume of this book, I find it thus and thus written of me. O righteous Father! here I am, thy willing servant. Lo, I come to do thy will. Thou hast prepared me a body. In that body, I will fulfil thy law, and suffer for the sins of those in whose fashion I am found. The Lord God will help me, therefore shall I not be confounded.”

And as He became older and more able to understand the difficulties of His work, doubtless He spent whole nights in strong crying and tears unto Him who was able to save. Many parts of Isaiah and the Psalms are written in His person, and detail the workings of His mind, His anxiety, or His confidence in prospect of His mighty work.

Now in these things you are able to imitate Him. He has passed through childhood, and has set before the youngest of you a pattern of holiness. Walk in His steps;

“Let love through all your actions run,  
And all your words be mild;  
Live like the blessed virgin's Son,  
That sweet and lovely CHILD.”

Think what snares and dangers you would escape, if you were now to begin, like the HOLY CHILD, to love prayer and the bible. God requires duties from you as well as from Him, and He gives you full directions about them in the bible. Of yourself you cannot perform them, but must cry to Him for strength. Make His book then your constant study. Learn its sacred portions, till you can say, "Thy word have I hid in my heart, that I might not sin; by the words of thy mouth, I have kept myself from the paths of the destroyer."

"When quiet in your house you sit,  
God's book be your companion still,  
Your joy His sayings to repeat;  
Talk o'er the records of His will,  
And search the oracles divine,  
Till every heartfelt word be thine."

But to return to the early history of our Lord. The New Testament gives the following particulars, with which I know you all to be very familiar. When He was eight days old, He was circumcised according to the Jewish ritual. About thirty-three days after this, He was presented in the temple by His mother. On that occasion, Simeon and Anna, two devout persons, who were waiting for this promised Consolation of Israel, saw Him, and praised God, speaking also of Him to all those who looked for redemption in Israel. Luke ii. 27.

When He was very young, there came wise men from the East, instructed by the Holy Spirit, to worship Him. They were led by a miraculous star to Judea, and went straight to Jerusalem, thinking, no doubt, to find the young Prince lodged in a palace. But they were

eventually led to Bethlehem; and, entering the shed, over which the star rested, they worshipped Him as the infant King of Israel; and, presenting Him with costly gifts, gold and frankincense, departed to their own country. By means of their enquiries for Him at Jerusalem, Herod heard of Him, and being moved with jealousy, sent for the learned doctors, to enquire where this expected King of the Jews was to be born. They answered him, that the prophets had named Bethlehem as the place of His birth. Immediately, this cruel and impious man sent soldiers to this little town, and caused all the young children of a certain age to be murdered, in hopes to kill the HOLY CHILD. But God sent an angel to warn Joseph of the intended mischief, and to direct him to take the CHILD and His mother into Egypt. So he arose, and took them away by night. Then, after the death of Herod, an angel told Joseph he might return. They therefore came and dwelt in Nazareth.

The next thing we read of Him is, that at twelve years of age, He went up to the temple with His parents to celebrate the passover in the month of April.

It was the practice of the Jews to go up to Jerusalem to their holy festivals, in troops and large companies. Almost all the people of a town used to go and return together. At night they pitched their tents and rested themselves. By day they travelled forward by short stages, beguiling the toils of their journey with the songs of Zion. Psalms cxvii. and lxxxiv. and others, seem to have been intended to express the feelings of the pious Jews, in their journeys to the much loved city of their solemnities. Thus they went on from strength

to strength, till each one of them appeared before God in Zion. And we may imagine the shout of rapture which would burst from their lips, when the white marble walls of their glorious temple, rising like a mountain of snow above the hills, first appeared in view ;—"How amiable are thy tabernacles, O Lord of Hosts !" As they approach, the buildings of the holy city become more visible. They can descry the lofty walls and vast colonnades of the temple ; and plainly discern many spots endeared to them by a thousand holy recollections. Again a shout of sacred joy arises, and they sing with united voices their songs of praise. "Our feet shall stand within thy walls, O Jerusalem ! Jerusalem is builded as a city that is compact together ; whither the tribes of the Lord go up, the tribes of the Lord to the testimony of Israel, to give thanks to the name of the Lord."

It was on an occasion of this kind that our blessed Lord, now twelve years old, accompanied His parents to Jerusalem. The feast is ended, and they prepare to return. They all meet at the appointed time, and set out on their journey to Nazareth. The parents of Christ, knowing His social disposition, and that He is a favourite amongst their acquaintance, and occupied themselves with other cares, have proceeded a long way before they discover that they have left Him behind. At night, when the cavalcade halts, they seek for Him.

How great is their surprise and grief when to all their anxious enquiries at evening they hear these sad words, "He is not with us, neither have we seen Him !" How sorrowfully do they begin to retrace their steps,



reproaching themselves all the way, for their carelessness of so choice a treasure !

They arrive in Jerusalem, and immediately commence a search in all directions after their lost CHILD. At last, on the third day, they find Him. And where ? Not in the streets and broadways of the city, wandering about and vainly amusing Himself. But in the temple, sitting at the feet of the doctors and expounders of the law, asking them questions, and astonishing every one by His wonderful knowledge and suitable answers. Whether some one of these doctors, pleased with His manners, had taken Him to his home and fed Him during these three days, or whether He had been sustained by miracle, the holy scriptures do not inform us, nor does it concern us to enquire. To His mother's question, why He had thus dealt with them, He answered that "He was about His Father's business."

This was a joyful meeting, and a satisfactory explanation ; so they all three return to Nazareth, where this HOLY CHILD, as it is written, was still "subject to them."

From this time we have no farther account of Him till He entered on His ministry. During this interval of eighteen years, it appears that He laboured with His hands, and earned His own livelihood. The early christian writers tell us that He learned the trade of His reputed father Joseph, and lived with him in his employment, as a CARPENTER ; and that He made ploughs and yokes for oxen. And Jesus is called a

(3.) CARPENTER, in Mark vi. 3. The farther we go, the more astonishing the subject grows. The Lord



of glory a CARPENTER ! His name may well be Wonderful ; for such indeed He is. We have regarded Him as the CREATOR of this lovely world we live in, and every thing in it ; also as the CHILD of poor parents, dwelling in obscurity in His own world which He had created. Now let us be filled with reverence and admiration while we think of Him as a CARPENTER !

You all know what that is ; I need not explain it. But I will tell you a little story concerning a Carpenter.

Many years since there was to be seen in the dock yard at Woolwich, a foreign looking man, working as a common Carpenter at the ship's side. He kept the same hours as the rest of the workmen, wore the same sort of dress, and worked as hard as any of them. There was little externally to distinguish him. And yet there was a great difference between him and his fellow workmen. For though he laboured thus, he was possessed of palaces and churches, and millions of acres of land, and thousands of servants. He had under him dukes and lords, generals and captains. Whole towns and cities were subject to him, so numerous that only to mention them would occupy an hour. " Well," you say, " this was very extraordinary." So it was. And you will wonder more still when I tell you that this ship's Carpenter was an Emperor ! His name was Peter the Great ; and he was Emperor of Russia. " Peter the Great, an Emperor," you exclaim, " working at the ship's side like a labouring man !" Yes, indeed ; though strange, it is true.

Now that was called condescension, for he undertook those labours for his country's good. But what is this compared with the condescension of our Saviour ? This

is indeed a wonder of wonders! Though heaven and earth were filled with the majesty of His glory, and legions of angels waited to do His commandments, yet was He found in fashion as a man, a poor man! And in this condition He would not be idly dependent on others, He would not sit still and command the stones to be made bread, but wrought with His own hands, and at a common trade, in order to earn His livelihood.

“In vain the loftiest princes try,  
Such condescension to perform,  
For worms were never rais'd so high  
Above their meanest fellow worm.”

Thus our Saviour endured in His own person, the curse pronounced on fallen man: “In the sweat of thy brow shalt thou eat bread.” Thus also He became a most illustrious example to us. Oh let us learn of Him who was thus meek and lowly in heart! Let us hear Him saying, “If I, your Lord and Master, was contented with a lowly condition, when I might have commanded all wealth, all ease, all splendour, ye ought also, in like manner, to submit to the will of your heavenly Father, and be content with such things as ye have.”

Let the brother of low degree rejoice in that he is exalted: exalted by being made a companion of so illustrious a Labourer. I dare say those shipwrights who worked with the Emperor, were proud of their comrade, and thought themselves and their trade very highly honoured by his being engaged with them. How much rather has our Lord put an honour on industrious poverty by partaking of it Himself.

Ah ! how do those foolish people mistake the nature of things who pride themselves on their distinctions of dress, on their gold rings and chains, and gay apparel ! I do not say that it is improper for the rich to wear these things ; but it is improper to pride themselves on account of them. The *true* ornament, and a more beautiful one than any other, also a scarce ornament, and yet one which all may acquire, is that which Jesus Christ wore, 1 Pet. iii. 4. It is the ornament of a meek and quiet spirit. Let us then often think of Him “ who though He was rich, yet for our sakes became poor.” Let us pray that the same mind may be in us ; and let it be our daily study thus to “ put on the Lord Jesus ;” by careful imitation.

In due time, this illustrious CARPENTER of Nazareth, laid aside His labours, and entered on the great duties of His ministry. He began to be about thirty years of age, when, by His miracles and discourses He drew upon Himself the eyes of His countrymen, and compelled many of them to exclaim,—Is not this the

(4.) CHRIST? Jno. i. 41. In other words, Is not this that ANOINTED ONE whom God hath promised to send, and whom we and our forefathers have waited for so long? At this period, as you have often heard, there were great expectations of the promised Messiah among the Jews. And not without ground. The prophets had predicted that about this time, there would appear in the world a great King, who would come in His glory and sway the sceptre of the whole earth. A Deliverer who would save His people from their enemies, and exalt them to honour and glory. The greater part of

the Jews interpreted all this *literally*, so that when they saw the Saviour in His lowliness, they laughed Him to scorn, and rejected Him with disdain.

He began His ministry among the people of Nazareth, where He had been living. He entered their synagogue, one sabbath morning, and stood up to address them. After reading as His text a most beautiful prophecy of Isaiah, concerning the CHRIST, He began His sermon by saying, "This day is this scripture fulfilled in your ears."

As He went on, for a time they were struck with wonder and admiration at His gracious words. But towards the close of His discourse, being offended at His faithfulness, they cast Him out, saying, "this is only the CARPENTER, we will not receive Him, nor acknowledge Him to be the CHRIST."

He then went about preaching every where, the gospel of the kingdom, and working miracles to prove the divine origin of His mission. But though the devils whom He cast out of those who were possessed, knew Him, and cried out, "Thou art the CHRIST!" yet these obstinate Jews believed not still, but said, He casteth out devils through Beelzebub.

Nevertheless, some understood the prophecies, to which we have referred, *spiritually*; and when they saw His miracles, and heard His words, they believed on Him, and sought to bring others to Him, saying, "We have found the Messiah, which is called CHRIST. Come and see."

Some astonished at His miracles, and yet still in doubt whether to receive Him or no, asked timidly whether CHRIST, when He should come, would do



mightier things than these? While the prejudices of others at once gave way to conviction. As in the case of the woman of Samaria, with whom He conversed so closely and convincingly, as He sat wearied with His travels on a well by the way side, that she straightway left her waterpot, and ran into the neighbouring city, saying, "Come, see a man who told me all that ever I did. Is not this the CHRIST?"

Whilst all men wondered at what they saw, John the Baptist sent his disciples to our Lord with this question, "Art thou the CHRIST, He that should come, or look we for another?" Jesus answered not a word; but turning to the crowd of suppliants who surrounded Him, healed their various maladies as they pressed upon Him. He then said to the messengers, "Go, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised. Blessed is he who is not offended in me."

After a time, the Lord asked His disciples who had been witnesses of all these things, "Whom do men say that I am?" They answered that some said one thing, and some another. "But whom say *ye* that I am?" Then Peter, in the name of the rest, said, "THOU ART THE CHRIST, the Son of the living God." Happy Peter! flesh and blood had not revealed this to him, but God Himself. Happy all they likewise who thus call Jesus Lord and CHRIST, by the Holy Ghost.

Now, my youthful hearers, what think *ye* of CHRIST? You have as much to do with this question as the Jews, for you need Him as much as they. "He is a Light to lighten the Gentiles," as well as "the Glory of His people Israel." Have you thought of this?



The Jews were without excuse from first to last. At His birth all Bethlehem was in commotion through the report of the shepherds. The event was *burned* into men's memories by Herod's cruel destruction of their young children. And all Jerusalem was troubled at the enquiries of Herod, and the wise men of the East. The very doctors of the temple were made to point out Bethlehem as the place of the Saviour's birth. And the same men were afterwards astonished witnesses of His wisdom when, at twelve years of age, He visited Jerusalem. Why did they not enquire farther?

Throughout His whole ministry, also, one miracle followed another in quick succession. They saw those whom they knew to have been blind, walking about without any one to lead them. They saw those who a little while before could scarcely crawl from one door to another, leaping and walking. The dumb were made to sing His praise. The very devils, by strange signs, shewed that they recognized Him, while some who had died, were brought again from the dead, and were the living witnesses that He was certainly the CHRIST.

But all in vain;—the Jews despised and rejected Him. And finally, “against the HOLY CHILD Jesus, whom God had anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, to do whatsoever God's counsel determined before to be done.” They wickedly rejected the CHRIST, God's Anointed, and the insulted Jehovah hath poured upon them the vials of His wrath.

But if the Jews were without excuse in rejecting Him, so are you. I ask again, What think ye of CHRIST? Do you now believe, or do you want any farther proof

of His Messiahship? Do you ask for signs from heaven and wonders on earth? They are all here. The New Testament is full of the miraculous story, and every page of history combines to prove that the HOLY CHILD Jesus, the CARPENTER of Nazareth, was indeed the CHRIST, the Anointed Saviour of the world.

And now, what ought we to infer from these things?

1. That men may confidently trust their souls in the hands of Jesus, seeing He made them at first, and can therefore form them anew, and save them to the uttermost. "Let us therefore commit the keeping of our souls to Him, as unto a faithful CREATOR."

2. That convinced sinners should not fear to approach God, and converse with Him, seeing that He presents Himself as a lovely artless CHILD, inviting us to love and confidence. "Unto us a CHILD is born."

3. That young persons should honour the industrious poor, and be willing to learn some trade and work with their hands, seeing that Jesus hath set us an example of lowly diligence. "Is not this the CARPENTER?"

4. That all should hasten to acknowledge Him as their Saviour, and say with Peter, "Thou art the CHRIST, the Son of the living God." Blessed are all such; but if any are offended in Him, it is at their peril, for other foundation can no man lay. "On this Rock will I build my church, and the gates of hell shall not prevail against it."

## LECTURE XIII.

---

CHAMPION. CONQUEROR. COMMANDER. CAPTAIN OF  
THE LORD'S HOST. CAPTAIN OF SALVATION.  
CHIEF AMONG TEN THOUSAND.

Alexander. Successful Commanders. Their reward. A mighty man of war described.—*Champion*. David and Goliath. Christ a Champion. Promised to our first parents. Waited for by the church. His coming. His reception. The battle and its issue.—*Conqueror*. Rejoicings after victory. Commemoration of Christ's victory. Triumphant ascension. Saints. Angels. Chariots. Music. Songs. Who have interest in this triumph? Have we been conquered? Warning.—*Commander*. The necessities of the people. Christ's qualifications. Attachment to Him. His commands. *Captain of the Lord's host*. Appearance to Joshua. Invisible to us. His portrait. Invitation to enlist. The proclamation. His service recommended. Dreadful to have Him for an enemy. Why must we fight? Training. Cromwell's Ironsides. Gideon's test. Who is on the Lord's side? Counsels to those enrolled. Enemies. Traitors. Armour. Prize.—*Captain of Salvation*. Christ and His soldiers invincible.—*Chief among ten thousand*. Use of standards. Christ's standard. Obstacles to success. Dissensions in the camp. Better things to come.

My beloved young friends.—I dare say you have all heard of Alexander the Great. He lived many years ago. But he was a mighty warrior. He conquered all the world, and therefore to this day the world rings with his fame.

Every country, and every period has its renowned generals and commanders. None make so much noise in the world as the successful warrior. No matter how unjust the quarrel in which he is engaged, if a general

do but lead forth his armies to victory and spoil, he is rewarded with the applause of all. The poet makes songs in honour of his exploits. The sculptor is hired to hew a monument to his memory out of blocks of marble. And the painter is set to work to hand down pictures of him and his deeds to children's children.

Who has not heard in our day, of Washington, Nelson, and Napoleon? The events of their lives are a favourite theme with the historian, and every schoolboy is familiar with their names. The fields where they fought their battles, and the places where they won their victories, are still pointed out with wonderful interest, to the traveller. And when they die, their arms and even their clothes, are laid up with care, and looked at with reverence; and the places of their burial are regarded as sacred. And all this, without caring to enquire whether they were good men and holy, and whether they fought on the side of right and virtue.

But, my young friends, there is one mighty Man of war, who exceeds all others in valour, and who always draws the sword successfully, and always on the side of righteousness, of whom, however, comparatively few care to speak. Every one has heard of His wonderful doings among the children of men, and yet only one here and there, cares to sing His praise, or speak well of His works. Who is this great Conqueror? What is His name? He has many names. In Exod. xv. 3, we read, "The Lord is a man of war. JEHOVAH is His name." In Rev. xix. 11, He is called FAITHFUL and TRUE. And in verse 13, "His name is called THE WORD OF GOD."

We hear many talking with rapture of the skill of one

general and the bravery of another; and yet if we mention to them the triumphant wars of IMMANUEL, His trophies, His victories, His "chosen and faithful" armies, they care not to listen, nor can they be brought to enter into the subject at all.

My dear children, let us not be like them. Let it be our delight to "declare His mighty acts, and to talk of the glorious honour of His majesty."

We are then to behold our Redeemer under a new aspect to-day, viz. a "MAN OF WAR." And first, let us consider Him in the character of a

(5.) CHAMPION. Isa. lxiii. 1. What is a Champion? One who fights a battle, or decides a cause, single handed. In ancient times the quarrels of nations used to be frequently decided by single combat, a Champion being chosen from each army. Do you not remember an example of this in the scriptures? It was as a Champion that Goliath of Gath came out, and defied the armies of Israel. Great consternation was felt, when this giant stalked forth at the head of the Philistine army, and challenged any one of them to single combat. Until at length the Spirit of God stirred up the stripling David to enter the lists. In the name of the God of Israel, he accepted the challenge, and with his sling and stone, brought the monster to the ground at the first stroke.

In this way, the Lord Jesus is our CHAMPION. He undertook our cause alone. A most magnificent view of Him in this character, you may have in the sixty-third chapter of Isaiah. The people are represented wondering at Him as He comes forth glorious in His



apparel, and travelling in the greatness of His strength. And He gives an account of Himself. "I that speak in righteousness, mighty to save." In the fifth verse, He speaks of there being none to uphold or help, when the year of His redeemed had come; and therefore He trod the wine-press alone, and His own arm brought salvation.

You remember that it was foretold to our first parents that such a CHAMPION should be provided. They had been overcome by Satan, and he brought with him sin and death, and a whole army of evil spirits. And lest they should be disheartened and fall into despair, God told them that He would raise up One, who should espouse their cause, and fight their battles, and be revenged on Satan for this mischief; One who should bruise the *head* of Satan, while the adversary would be able only to bruise His *heel*. They believed the promise and were comforted. So that when Eve brought her first born into the world, thinking this to be the promised Champion, she cried out, "I have gotten the man from the Lord." But although the Lord is not slack concerning His promise, yet many long years must pass, ere He should appear to fight the important battle.

The church, in all ages, from Adam downwards, looked out for the coming of this promised CHAMPION. Four thousand years they waited. Hymns were made in honour of Him long before He came. Prayer also, was made for Him continually, and daily was He praised. They used to pray Him to make haste and shew Himself. "Be thou like a roe or a young hart, upon the mountains of separation." They used to sing, "Gird thy sword upon thy thigh, O most Mighty, with

thy glory and thy majesty ; and in thy majesty ride prosperously.”—“ Let God arise, and His enemies be scattered.”—“ Before Ephraim and Manasseh, stir up thy strength, and come and save us.” Thus did they importune Him to shew Himself on their behalf.

And God sent messengers and heralds from time to time, to assure them of His coming, and to reveal the time and manner of His approach. He was to come, they said, like the rain, and steal upon them like the dew. The majesty and glory with which He was to be invested, were unseen and spiritual. To the outward eye, His appearance would be without form and attraction.

Well, in process of time, after they had waited and prayed,—He did come,—this CHAMPION, this Desire of nations. And He came, as had been foretold, softly and silently. There was neither pomp nor glitter. No sound of a trumpet proclaimed Him near. No voice lifted up in the streets, called the people from their labours to come and behold Him. But as David, when he went up against Goliath, refused to put on Saul's glittering armour, and chose the sling and the stone, so Christ would not clothe Himself in kingly power and outward glory, but came in all simplicity, with scarcely any one to attend Him. With a still small voice, He told the people that He was the great Person they looked for. Some believed it, and said, “ This is He.” But the most said, “ We will not have such a man as this for a Champion.” So they put Him to death, because He told them the truth.

But *in that very hour of outward weakness* it was, that, alone, and by Himself, He encountered all the strength

of hell. Then it was that this Seed of the woman, this Offspring of David, hurled that fatal stone at the Old Serpent, which effectually bruised his head, and caused him to fall like lightning from heaven.

Legions of armed cherubim, unnumbered glittering hosts of bright angels hovered round the cross, invisible beholders of the mighty battle. At the ninth hour, those weighty words, "It is finished," proclaimed to all, that the conflict was ended, and the cause decided. But how was it decided? Satan had bruised the heel of his Opponent. The CHAMPION of Israel staggered and fell beneath the stroke. He was carried off the field, covered with scars and wounds, and lay three days concealed in the grave. For a time the issue seemed doubtful. Satan wondered all the while whether he had gained the victory or no; while Christ's followers complained of their disappointment, and were ready to give up their cause for lost: Luke xxiv. 21. But on the third day, all doubts were at an end. Christ rose from the dead, burst the bars of the tomb, came forth to the light, and openly declared Himself the

(6.) CONQUEROR. "O sing unto the Lord a new song, for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory." Psa. xcvi. 1.

Now on the part of Conquerors, you know, there are usually great rejoicings. The people express their delight by bonfires and ringing of bells. There are grand triumphal processions and martial music. And still, in some countries, as among the ancients, the vanquished chief and the prisoners taken in battle, are

led through the streets and broadways of the capital city, amidst shouts of joy, and waving of flags and banners; while coins and gifts are freely scattered among the crowd.

Nor can we suppose that the victory won by our Lord, was destitute of a joyful and triumphant commemoration. The Psalmist says, "*Thou hast ascended up on high. Thou hast led captivity captive. Thou hast received gifts for men.*" *Psa. lxxviii. 18.* We read of a chariot of fire being sent to grace the joyful ascension of Elijah. And "the chariots of God are twenty thousand, even thousands of angels." And shall they be wanting to grace the triumphal ascent of God's well beloved Son, the mighty CONQUEROR over sin, death, and hell? Shall the morning stars sing and shout when the work of creation is completed, and shall they be silent when the greater work of redemption is finished? Shall they who hastened to sing His birth day song, when, as the long looked for CHAMPION, He entered the field of battle, be absent, when, as a triumphant CONQUEROR, He returns from His mighty work, laden both with the scars and the spoils of victory? Without doubt, the angels in countless legions, surrounded and escorted Him to the heaven of heavens with joy and praise, as in like manner they will, when He comes to judge the world. *Acts i. 11.*

Forty days after His glorious victory, He led five hundred of His followers forth, as far as Bethany. There He spread forth His hands, and blessed them. He then gave them His last commands. Again He blessed them, when suddenly a cloud veiled Him from



their sight. He stepped into His fiery chariot, and went up into the skies.

The mighty CONQUEROR, "having spoiled principalities and powers, made a show of them openly, triumphing over them." And Satan, the prince of the power of the air, and all his routed hosts, were overwhelmed with shame and disgrace.

Then was the Lord received again among His angels, as in Sinai, in the holy place. But who can reveal that which the cloud covered from the view of the disciples, as they stood gazing upwards after the ascending CONQUEROR?—The great multitude which no man can number, of the spirits of just men made perfect—old testament saints, who having been redeemed from amongst men, and become the first fruits unto God and the Lamb, follow Him whithersoever He goeth,—every one having the harps of God, and arrayed in white robes with palms in their hands,—the ten thousand times ten thousand chariots of God rolling in the heavens,—the innumerable company of angels and archangels,—the thrones and dominions, the principalities and powers in the heavenly places,—all coming forth to greet Him.

Surely heaven must have emptied itself of all its bright inhabitants, and sent down all its shining ranks, to meet the Lord in the air.

“Legions of angels strong and fair,  
In countless armies shine,  
And swell His praise with golden harps,  
Attuned to songs divine.

“They saw Him burst the gates of death,  
And triumph o’er its power,  
They saw th’ illustrious CONQUEROR rise,  
And hailed the blissful hour.



“ They brought His chariot from above,  
 To bear Him to His throne,  
 Spread their triumphant wings and cried,  
 ‘ His glorious work is done ! ’ ”

And who can describe their heavenly music ? The harpers harping with their harps, the sound of the trumpet, and the voice of the many angels round about Him,—the number of whom was ten thousand times ten thousand, and thousands of thousands,—coming on the ear like the voice of many waters, and the voice of mighty thunderings. And what is the burden of their songs ? Listen ! as they answer one to another.

“ Let us be glad, and rejoice, and give honour to Him, for the marriage of the Lamb is come ! ”

“ We give thee thanks, O Lord Almighty, which wast and art, and art to come, because thou hast taken to thee thy great power and hast overcome.”

“ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing !

“ Alleluia ! for the Lord God Omnipotent reigneth.”

As the glorious company soars upwards, Oh what mighty joy fills all their hearts ! While the attendant seraphs, that lead the way to heaven’s gates, answer one to another in hymns of triumph ;—

“ Lift up your heads, O ye gates,  
 And be ye lift up ye everlasting doors,  
 And the King of Glory shall come in.”

“ Who is this King of Glory ?  
 The Lord strong and mighty,  
 The Lord MIGHTY IN BATTLE.”

And again the mighty chorus bursts forth from all the choir,—“ Lift up your heads, O ye gates, even lift

them up ye everlasting doors, and the King of Glory shall come in." Thus the CONQUEROR passed into the heavens, and there He sitteth at the right hand of the Majesty on high. "The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool."

In the meantime, the disciples returned with joy to Jerusalem, praising God, and saying to all who would listen, "God is gone up with a shout, even the Lord with the sound of a trumpet." There they waited till He gave the promised gifts unto them, and then they went every where to publish the news of His triumph.

Here let us pause for a moment, and enquire into the state of our own souls. Remember, we can have no interest in this glorious CONQUEROR or His triumphs, unless we ourselves have been conquered. It is a sad truth, that the Lord has none to love and serve Him here on earth, except those whom He has first conquered. Alas! Satan has been too successful in stirring up rebellion against Him. *We all* are among Christ's foes till He overcomes us. Your heart and my heart are by nature full of hatred to Him. And how does it ever become otherwise? He wins and overcomes the hard heart by His love. Do we know any thing of this? Have we submitted to Him? Oh! if we have, then we can gladly sing with Dr. Watts,

"My dear Almighty Lord,  
My CONQUEROR and my King,  
Thy sceptre and thy sword,  
Thy reigning grace I sing.  
Thine is the pow'r, behold I sit,  
In willing bonds, beneath thy feet."

But remember that if we are not made willing in the day of His power, if we are not brought by His love to submit, hereafter He will conquer after another fashion. He will break us with a rod of iron, and dash us in pieces like a potter's vessel. Choose therefore now this day which shall be your portion. Conquered, you see, in one way or other you must be. Will you yield to His love now, or be conquered hereafter by His dreadful wrath. Sinner! you *must* yield sooner or later in one way or other. Oh fall at once into His hands. Kiss the Son. Go to Him now, and tell Him on your knees, that *you* "would be led in triumph too." Beg of Him to overcome your remaining unwillingness and aversion.

And if any of you have sins and temptations which have been hitherto too strong for you, and led you captive, take them to this mighty CONQUEROR, and He will subdue your iniquities, and cast them into the depths of the sea.

Thus the Lord Christ, the divine "Man of war," becomes first a CHAMPION, and then a CONQUEROR. God hath therefore highly exalted Him, and put all government into His hands, and having trained Him in the wars, and made Him perfect through sufferings, God giveth Him as a Leader and

(7.) COMMANDER to the people. Isa. lv. 4. You know God has set His people a great work to do. It is thus described; *warring* a good warfare, *fighting* the fight of faith, *wrestling* with principalities and powers, *keeping under* the body and *bringing* it into subjection. The truth is, they are all called to glory and honour. But the road

to the palace of their King runs through the heart of the enemy's country. And an arduous thing it is to fight their way on from day to day. Of themselves they know not what to do. They need much instruction and direction. So God gives them a COMMANDER, and says to them, "This is my beloved Son; hear Him."

And indeed He has the most wonderful qualifications for this office. Let me enumerate a few of them.

1. He has almighty power. He commandeth the sun, and it riseth not. He commandeth the devils, and they are subject to Him. He commandeth the stormy wind, and it fulfils His word. He toucheth the mountains, and they smoke. He uttereth His voice, and the earth melteth. With a word He can create legions of servants, and with a word He can destroy armies of foes.

2. He has wonderful skill and knowledge. He knows what Satan is plotting down in the very depths of hell. Earthly Commanders may lay their plans with great wisdom, but some counterplot of the enemy may frustrate all. But this can never happen with our Omniscient COMMANDER. He can never be taken by surprise, for He knows every movement of the enemy in the most distant part of the field. He knows also all His officers and soldiers thoroughly. Earthly Commanders are frequently deceived. They often set men in places of trust, who have not wisdom or honesty enough to fill them. Not so the COMMANDER of God's host. He knoweth what is in man, and needeth not that any should testify of Him.

3. He is full of compassion and love. Thus there is every thing in Him to win the confidence of His servants. It is said of the armies of Napoleon, that they

worshipped their leader, and would obey His orders at all hazards. Nothing could daunt them. They would venture on almost certain death, rather than disobey him. But oh what love ought all the soldiers of Christ to have for their COMMANDER! How should they take delight in the most hazardous services! And thousands of thousands have thus loved and thus laboured for Him. They loved not their lives to the death; and if each had had a hundred lives, they would have been at His service. He is their beloved COMMANDER.

And what commands has He issued? "Watch and pray.—Endure hardness as good soldiers.—Be sober.—Be vigilant.—Put on the whole armour of God.—Fight the good fight of faith.—Lay hold on eternal life.—Be thou faithful unto death, and I will give thee a crown of life." These are some of them, and there are many more which we cannot now speak of. You may find them in the Book of His wars, which is in the hands of every one of His soldiers.

But not only is He their COMMANDER. He is more. Commanders may sit at home in their strong holds, and issue their orders, declining to share in the toils of the camp. But Jesus Christ leaves His palace and takes the field Himself against the foe. He asks His soldiers to submit to no drudgery, nor toil, nor labour, which He has not tried and taken part of in His own person. He has been in the thickest of the fight, and has set us an example of courage and constancy, as the

(8.) CAPTAIN OF THE LORD'S HOST. Joshua v. 14, 15. And, though we see Him not, He is always and every where present throughout His whole camp,



amongst all the thousands of Israel. On some occasions, however, He has made Himself visible to His servants for their encouragement. Joshua once had an interview with Him. And it was on this wise. The children of Israel were encamped around Jericho, straitly besieging it. Joshua, their general, was in the fields beside the town, busy, most likely, in devising the plan of attack. Suddenly, he looked up, and saw, over against him, a man with a drawn sword in His hand. Joshua was at once struck with His noble appearance, and went up to Him, saying, "Art thou for us, or for our adversaries?" "To this the warrior replied, "Nay, but as CAPTAIN OF THE LORD'S HOST am I come." Then Joshua fell on his face to the earth, and did worship Him, saying, "What saith my Lord unto His servant?" And the Lord talked with him.

Without doubt all Immanuel's soldiers would greatly delight in an occasional visit like this. We should very much like to see our great CAPTAIN with our bodily eyes. *We* think it would be a great encouragement to us, and would wonderfully help the cause in which we are engaged. But *His* thoughts are not as our thoughts. We are not to *see* Him here. Our fight is the "fight of *faith*."

But though we cannot hope to see Him, we have the testimony of those who have seen Him, "glorious in His apparel." And more than that, He has left us His portrait, drawn by the unerring hand of the Holy Ghost. Let us survey this majestic picture together. "Behold a white horse! And He that sits on him, is faithful and true. His eyes are as a flame of fire, and on His head are many crowns; and He has a name

written that no man knows, but He Himself. And He is clothed with a vesture dipped in blood. And His name is called the Word of God. And out of His mouth goeth a sharp sword, that with it He should smite the nations. And He hath on His vesture and on His thigh, a name written, KING OF KINGS, AND LORD OF LORDS."

Lo this is the CAPTAIN OF THE LORD'S HOST! Who would not enlist under such a COMMANDER? Who would not feel honoured in being allowed to fight under His banners, and to be enrolled in the number of His followers?

Well, my young friends, you have the opportunity. Now is the accepted time. He is willing to receive you, one and all, and put down your names as His soldiers. My business among you this day, is to beat up for recruits. My gracious COMMANDER purposes to gather more than those already gathered. "He will have all men to turn unto Him;" and He has issued a proclamation to that effect. He would fain have some from amongst you, young people; and I am therefore commissioned by Him this afternoon, to enquire, "Who is on the Lord's side?" Let me read to you the substance of the proclamation.

*"To all that dwell on the earth, of every nation, and kindred, and people, and tongue; to all, both small and great, rich and poor, young and old, bond and free.—  
Ho! every one!"*

"The Majesty on high, the King of kings, will enlist, for the camp of the saints, a number which no man can number, of faithful and valiant warriors. He requires

them in the war between 'Michael and His angels,\* and the 'Dragon and his angels.' The fight is arduous, but the victory is certain, and the reward glorious. The wages are eternal life. Invincible weapons of war will be provided, without money and without price, and every want supplied at the expense of the King of kings. The Spirit and the bride say, Come! and let him that heareth say, Come! And whosoever will, let him come. But cursed are all they who come not to the help of the Lord, to the help of the Lord against the mighty."

This is, for substance, the King's proclamation. And there is no time to be lost. If you will come at all; you must come *now*. The Lord will be offended if you trifle with His summons. How long then halt ye between two opinions? If the Lord be God, follow Him.

Need I say a word to recommend His service? I may well assure you that He is a good Master. His commandments are not grievous. His service is perfect freedom. And though He is so exalted a Being, yet He is very considerate, and does not disdain to eat and drink, and walk and talk, with the meanest of His followers.

I have one thing to tell you. Whether you know it or not, you are all either fighting *against* this CAPTAIN, or else fighting *with* Him. You cannot stand on *neutral* ground. There is none. You cannot be merely *spectators* of the battle. Either you are on the side of the old Dragon, or else on the side of Immanuel. Which is it? Conscience will decide. Do you speak lies and falsehood? Do you steal, and take God's name in vain? Do you

despise God's sabbaths, and live without prayer? *You* are the person! The seal of Satan is on your forehead. *He* is your Captain, and his commands you are obeying.

Unhappy being! let me whisper one word in your ear. It is a horrible thing, and most disgraceful, to be on the side of Satan, that old Serpent, the Father of lies. And it is a most dangerous thing, to be found fighting against such a Warrior as this CAPTAIN OF THE LORD'S HOST. Indeed it is a *ruinous* battle which you fight. It is dreadful to rush on the "thick bosses of the Almighty's buckler." "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire." For the day is coming wherein the CAPTAIN will say, "Bring hither mine enemies, and cast them into outer darkness." Oh "it is a fearful thing to fall into the hands of the living God!"

But now I can imagine that some of you are almost persuaded, but want just to ask a question or two, before you set your names down. You say, Why are we required to fight? Why not go to heaven the moment we are converted? Or why does not God destroy our enemies by one stroke of His power?

I will answer your question. First, it is the will of God that we fight. And there is no appeal against that. Second. We are to be "conformed to the image of His Son." *He* was a "Man of war." *We* must therefore learn to handle our weapons. Third. We are to be trained in difficult service, and thus prepared for the places we are to fill hereafter in the future state. God will have no cowards in heaven. They are all "good soldiers" that get there. The "fearful and the unbe-



lieving" must be cast into hell, along with the vilest of rebels. Heaven is no place for *them*.

"The fearful soul that tires and faints,  
And walks the ways of God no more,  
Is but esteemed almost a saint,  
And makes his own destruction sure."

For such, I say, there is no room in heaven. Those who will wear the crown of glory, must first bear the cross. A certain renowned English general wanted to raise for himself a regiment of valiant soldiers. So he enlisted a number of those who offered themselves. They all professed to be very courageous. But he thought within himself, "How shall I know whether these fair speaking men are all brave men or no? What if some run away just when I want them to face the foe." So he must needs try them before he would trust them. On a certain day, he appointed that they should be ready on their horses, to go with him on a journey. Now they were to pass through a wood, where, unknown to his men, he had stationed a party of soldiers, hidden among the trees. These were instructed to rush out when he should pass, and fall upon his little regiment. So when they arrived at the wood, the concealed soldiers started up, and made a great show of opposition. Now was the time for this Captain to see what his men were. The faint-hearted straightway turned their backs and fled, while the valiant stood their ground. Thus did he rid himself of all the timid and fearful. And his little army, after being thus tried and sifted, were never known to flee from an enemy, and were never beaten in the obstinate wars which



followed. Wherever they went, they conquered, and thus earned for themselves the title of "Ironsides."

In a somewhat similar way, God told Gideon to prove his army. He appointed a test by which to try them all. And by this test, he discovered who among them were hardy, and who were effeminate. The army was in this way reduced from thirty-two thousand men, to three hundred! But with this little remnant of tried and chosen men, Gideon wrought wonders. Will you read the story? It is very interesting. You will find it in Judges, chap. vii.

And the CAPTAIN OF THE LORD'S HOST chooses and tries His followers in a somewhat similar way. In Rev. xvii. 14, we read that those who are with the Lamb, are "called, and chosen, and faithful." He prepares them here on earth, for the places they are designed for hereafter in heaven. If they are faithful over a few things, He makes them rulers over many. He gives them according to their deeds. To one He will say, "Be thou ruler over five cities," and to another, "Be thou over ten." Let us therefore (like Moses) have respect to the recompense of the reward; and, asking no questions, endure the cross, despising the shame and the suffering, since it is through much tribulation we must enter the kingdom.

Thus I have answered your enquiries; and now I ask again, Who is on the Lord's side? Who among you has determined to write his name down in the muster roll of Christ's army? Must I go back to Him that sent me, and say, "Lord, it is done as thou didst command. I read the proclamation, and explained the matter, but they would not hear." Or may I say,

“Lord, I had no sooner delivered my message, than many came forward, and offered themselves. And one said, ‘I am the Lord’s, and another subscribed with his hand unto the Lord, and another surnamed himself by the name of Israel.’” Oh it will be a happy day, if any of you are thus brought to make this surrender of yourselves.

I will address a few counsels and cautions to all who have already enrolled themselves, or are about to do so.

Your enemies are lively and strong. You are to withstand the world, the flesh, and the devil. The world will either flatter and ensnare you, or else ridicule and frown on you. The devil will, by all means, seek to mislead and blind you. But your chief foes are those of your own household ; I mean sinful desires and propensities. Against these you have need to be doubly watchful.

Beware of false professors, foes in the garb of friends, traitors in the camp of Israel. These are worse than open enemies, and will constantly strive to draw you from your allegiance to your CAPTAIN. But tremble at the dreadful threatenings which He has caused to be proclaimed, as with sound of trumpet, against the *Apostate*, the *Turnaway*, and the *Deserter*. “If any man draw back, my soul hath no pleasure in him.” There remaineth nothing for him, but the same “fiery indignation, which shall devour the adversary.”

Look to your armour, and keep it bright. Seek to adorn your profession, and to walk worthy of the Lord. You go not to this warfare at your own charges. Your great CAPTAIN has supplied you with all things necessary for life and godliness. He teaches your hands to

war, and your fingers to fight, and provides you with armour from head to foot. Furnish yourselves, then, at His expense, and "put on the whole armour of God."

Let me shew you where you are to obtain the armour. You must go to the "tower of David, which was builded for an armoury, where there hang a thousand bucklers, all shields of mighty men." The bible is this armoury. Thither you may go as often as you please. There you can take a view of Samson's shield, and Gideon's sword. There also you may see the weapons wherewith David slew the giant. And there you may see how the mighty men of old "waxed valiant in fight, subdued kingdoms, and turned to flight the armies of the aliens." They overcame by their faith, and by the sword of the Spirit, "by the blood of the Lamb, and the word of their testimony." There also you may see the very arms which were worn by our great CHAMPION, when after forty days of fasting and prayer, He entered the lists against Satan, and overcame him. Matt. iv. 1. Often pay a visit to this armoury, for there these same weapons are still laid up for us against *our* time of need.

Fix your eyes ever on the prize of your high calling, There are mansions of glory, diadems of beauty, palms of victory, golden harps, and white robes. He that overcometh shall inherit all these things, and many more.

Lastly,—although I would not advise him who putteth on his harness, to boast as he who putteth it off,—yet settle it in your minds, that none can harm you, if ye be followers of Christ; and, that *victory is certain*.

"The promises are on your side,  
And safe to glory lo! you ride,  
By countless deaths surrounded."

The very name of our CAPTAIN imports this, for He is called the

(9.) CAPTAIN OF SALVATION. Hebrews, ii. 10. In other words, He leads to *certain* victory. He never yet lost a battle. He *must* reign till He hath put all His enemies under His feet.

Some generals have been thought by their soldiers to possess charmed lives, so that bullets and swords had no power to wound them. Under leaders thus invested with unconquerable qualities, the soldiers have fought with wonderful energy, and untiring zeal.

But in this case, not only is the CAPTAIN Himself unconquerable, but all His soldiers are destined to overcome. He not only never lost a battle, but He never yet lost a *true* follower. Those whom God gives to Him, He keeps, and not one of them is lost. They are all like Mount Zion which can never be moved. They abide under His shadow; and though a thousand shall fall at their right hand, and ten thousand on their left, destruction cannot come nigh them. Wherefore, young soldier of Christ! gird up your loins, and hope to the end, for the reward that is to be brought to you at the coming of Christ.

“Watch ye; stand fast in the faith! quit you like men; be strong!”

“Now let your soul arise,  
And tread the Tempter down;  
Your CAPTAIN leads you forth,  
To conquest and a crown,  
A feeble saint shall win the day,  
Though death and hell obstruct the way.”



Having offered these few counsels to the soldiers of Christ, I will close by just mentioning one more Title, under which He is known on the field of battle. It is this:—

(10) CHIEF, or rather STANDARD BEARER, AMONG TEN THOUSAND. Sol. Song, v. 10. We are exhorted to exert ourselves in our conflict, “looking to Jesus.” Now, lest we should be deceived by the enemy saying, Lo here is Christ! or Lo there! it is well for us to know where to look for Him, and by what signs to know Him. For if the standard be hidden, or the trumpet give an uncertain sound, who shall prepare himself for the battle? Now Christ is CHIEF AMONG TEN THOUSAND. His standard may be known from all others. King Saul attracted attention because He was taller, by head and shoulders than his fellows. So Christ draws all eyes on Him, being declared to be the Son of God with power. He is the most extraordinary Being in the world, as God and Man. His name is Wonderful, and He is altogether lovely.

Among the Israelites, during their journies in the wilderness, standards were borne by the princes or chiefs of each tribe, round which the whole tribe was gathered. They were used also by the Romans and other nations in their wars. Each commander had his standard. These were of various colours. Mottoes also were inscribed on them, such as Victorious, Thunderer. Thus were they distinguished from each other.

These standards were lifted up on high, and being seen from afar, served for *direction* where to go; also for *union* to draw those together who would otherwise be separated; and as a point to which to *retreat* in time



of danger. A standard lifted up, served also for *encouragement* during the battle, and *triumph* afterwards.

Various passages of the bible refer to Christ and His truth as a STANDARD. "There shall be a Root of Jesse which shall stand for an *Ensign* of the people ; to it shall the Gentiles seek." Isa. xi. 10. "Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth." Psa. lx. 4. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a *standard* against him." Isa. lix. 19. And "His *banner* over me was Love." Sol. Song, ii. 4.

Yes, "LOVE !" This is the inscription on our STANDARD BEARER's banner, and this is the watch-word which should unite every soldier to his fellow. But there are many imperfections in Immanuel's armies. These are not to be attributed to Him. Concerning these He has often complained, "Oh that thou hadst harkened to my voice,—I should soon have subdued your enemies under you."

Amongst other errors and sins which hinder their successful progress against Satan, is a lamentable propensity to divide themselves into parties and fight under separate banners, (banners which Christ never distributed to them), and to assert the superiority of one division of the army over another. They do not obey to the letter, the directions of their great CAPTAIN, who would have them all to unite and arrange themselves under His one banner. *His banner over us is LOVE.* "By this shall all men know that ye are my followers, if ye have love one to another."

Instead of this affectionate union, Satan hath sown many divisions in the camp. And often may be heard

high words between brethren and fellow soldiers. Their contentions issue in the setting up of various standards, besides the one true standard of Christ. One party lifts up a banner with some watchword inscribed on it; asserting that all should arrange themselves under it, The rest remonstrate against this, and, dividing into parties, lift up standards of their own; every one having some peculiarity in which it glories, to distinguish it from others, while each accuses the other of beginning the strife.

But in the midst of so many divisions and fanciful distinctions, is there no danger of confounding friends with foes? Indeed there would be, were it not that the glorious banner of our great STANDARD BEARER waves among them, and towering far above all, is seen from afar as the CHIEF AMONG TEN THOUSAND. Yet, scarcely can they be kept together. At times they all rally round it in pursuit of the "common salvation," and in opposition to the common foe. But when the danger which called them together is past, they again fall out by the way and stand aloof, each from the other.

Thus is their strength weakened. And for want of union, that victory which will eventually crown the efforts of Christ's followers, is deferred from age to age.

There is a time coming, however, when these divisions will be healed. Judah will no longer vex Ephraim, nor shall Ephraim envy Judah. Then shall the church of God, purged from her errors, go forth with her Lord to the conquest of their mutual foes, "clear as the sun, fair as the moon, and terrible as an army with banners."

## LECTURE XIV.

---

COVERT FROM THE TEMPEST. CLEFT OF THE ROCK.  
CITY OF REFUGE. CONFIDENCE.

Sin connected with danger. Sickness. Tempest. The storm on the lake. The apparition. Fears appeased. Affliction. Retreat from danger.—*Covert from the Tempest.* The flood. Sodom. Egypt. Various kinds of tempests. 1. Conviction. Sinai. Peter's Sermon. 2. Temptation. Peter. 3. Inbred sin. David. 4. Affliction. Job. Succession of trials. 5. Everlasting wrath. No escape. Animals in a thunder storm.—*Cleft in the Rock.* Persecution. Scotch Covenanters. Hill of Garrickfell. The little assembly. Mr. Peden. Singular interruption. Moss troopers. Hasty dispersion. Safe retreat. Christ the Rock cleft for us.—*City of Refuge.* Six particulars. A quarrel supposed. Fatal issue. The manslayer urged to fly. Hesitates. Makes foolish excuses. Reluctantly sets out. Loiters by the way. The supposition improbable. Reflections on conduct still more absurd. Sinners urged to fly to Christ. Strong consolation.—*Confidence.* Consciousness of safety. Necessity of abiding in Christ. Conclusion.

SIN and danger go together. If there had never been sin in the world, there had been no dangers. Eden was a safe place so long as its bowers remained unpolluted.

Its skies were never blackened by tempests till sin brought wrath and punishment. And Adam lived there undisturbed by so much as the thought of danger, because his conscience was free from every stain of guilt. But sin changed the whole state of things.

Now, dangers stand thick through all the ground. The mariner cannot sail to the distant shore without

danger of shipwreck. The traveller cannot pass through the desert without danger from beasts of prey. The rich man is in danger from robbers. The poor man is in danger of starving. Dangers are all around us; and we are constantly exposed to pain and sickness, and troubles and death.

Not that men are always mindful of this state of things. They go about their daily labours without thinking of danger. Though frequent witnesses to the misfortunes of others, yet are they apt to fancy themselves secure.

But when some dire disease or plague is raging around, and one after another is carried to the grave, then they see danger, and hasten to escape from the scene of contagion.

If a wild tornado or tempestuous wind cover the roads with fallen trees, and strew the streets with fragments of roofs and chimnies, and there is danger abroad, then how do men prize a safe hiding place from the violence of the storm!

When the sailor is tossed up and down on the yawning ocean, and his soul is melted for fear, then he cries unto God. If He hear him, and make the storm a calm, so that the waves thereof are still, and he is delivered from danger, how he enjoys the first moment of peace and tranquillity! "Then they are glad because they are quiet; so He bringeth them to their desired haven."

One night, a good while ago, there were several fishermen in a little ship, in the middle of a lake a great way from the land. All at once the sky grew black, the waves began to roar, and a dreadful storm came on. The ship groaned and creaked as though it would go to



pieces, and heaved up and down on the unsteady billow as if it had been a nutshell. They feared every moment that they would all sink to the bottom. They thought within themselves,—oh what would we give to be in a safe place! Oh that we had wings like a dove, how would we hasten our escape from the windy storm and tempest!

Suddenly a flash of lightning ran along the heavens. And all with one accord shrieked aloud with fear. For what do you think they saw in the momentary glare? They saw a little way off a figure moving along on the tops of the foaming waves, just as if they had been so many hills on dry land!

Another flash! there was the same figure again! and it came nearer and nearer. There could be no mistake, for they all saw it. What should they do? Their knees smote together, and their hair stood upon their heads. "Oh," said they with one voice, "It is a spirit!"

But the next moment, they heard soft soothing words, rising like the sweetest music, above all the din of the tempest and the howling of the wind, "Be of good cheer; it is I: be not afraid!" The well-known voice of their Master, in a moment, quieted their fears; and then hushed the tempest, making the waves smooth as oil. Thus was their sorrow suddenly turned into joy. Oh! who can tell, save those who have experienced it, how refreshing is the consciousness of safety, immediately succeeding to fright and alarm.

Now thus it often is with the children of God. They are overtaken with a storm of affliction. The floods of sorrow lift up their waves, and they feel the boisterous



winds of temptation, so that their hearts are overwhelmed within them, and they begin to sink.

But Jesus Christ knoweth the way which they take. And He comes after them, walking on the billows. His soothing and encouraging voice is heard louder than the noise of many waters, and rising above the roar of the elements. And what does it say? "Come, my people, here in my bosom is a hiding place from the storm. Enter into thy chambers and shut the doors about thee, and hide thyself for a little moment, till these calamities are overpast." Oh how precious is this safe hiding place from threatening danger!

Let us this afternoon proceed to contemplate the Lord Jesus in several particulars, as a Retreat from danger. And first let me direct you to Isa. xxxii. 2, where He is called a

(11.) COVERT FROM THE TEMPEST. Also, Isa. iv. 6. What is a Tempest? A violent commotion of the elements, a storm of wind, rain, or hail, with thunder and lightning, earthquake, or flood. We have accounts of several tempests in the bible.

That was a most memorable tempest which laid waste the whole earth in the time of Noah. The fountains of the great deep were broken up, and meeting the floods descending from the heavens, speedy ruin swallowed up the earth and all living creatures. And was there a Covert from this fearful tempest? None, saving the ark in which Noah and his family found refuge.

That was a dreadful tempest which covered the cities of Sodom and Gomorrah with destruction. The Lord rained fire and brimstone out of heaven upon them, and

they were quickly buried beneath the dreadful shower. Was there a Covert provided? Yes. Zoar was spared for the sake of Lot, and there he and his two daughters were securely hidden, in that day of the Lord's fierce anger.

That was a "very grievous" storm, which laid waste the land of Egypt in the time of Pharaoh. Fire mingled with hail ravaged the fields, and smote all the beasts which were abroad. And was there any Covert for God's people? Yes. The scriptures say, "In the land of Goshen was there no hail."

These were all dreadful tempests. And happy were they for whom God provided a Covert.

But there are other kinds of tempests, viz. tempests of the mind and conscience, and storms of sorrow and wrath. There is no retreat on earth from these, neither is there any Covert provided in all the universe except *Christ*.

I will speak of five tempests, and we shall see how precious Christ is as a COVERT from them. Remember them all.

1. *There is the Tempest of Conviction.* And what do I mean by conviction? I will explain myself. All men and all children *know* that they are sinners. But to *feel* it is another thing. Now conviction of sin is when one is made to *feel* that he is a sinner, and that sin is a dreadful thing. A man will never *feel* this till the Holy Spirit brings the law of God into the conscience. And this stirs up a tempest.

When the law was given on Mount Sinai, there was a great commotion. There were "thunders and lightnings and thick clouds." There were "blackness and

darkness, and tempest." So when the law enters the sinner's conscience, it produces a great commotion, and fills him with fear. When Peter preached his famous sermon on the day of Pentecost, there were three thousand thus moved and pricked in their hearts; and all crying out "What shall we do?" This was the Tempest of conviction. And Peter shewed them the COVERT, and they all went in, and were safe and happy, and "walked in the comforts of the Holy Ghost."

Now if any of you are distressed in conscience, and feel that it is a bitter thing to rebel against God; if you are filled with dread of the wrath and anger of God against sin,—turn your eyes this way. Behold a safe COVERT FROM THE TEMPEST! It is open to you all. Enter by faith, and you will straightway feel calm and secure; for "we which do believe, do enter into rest." Happy are all they who are overtaken with this tempest, if it do but drive them to Christ for shelter!

2. *There is the Tempest of Temptation.* David suffered from this, and was almost shattered to pieces by it. Hear his complaint.—"The enemy hath persecuted my soul, and smitten my life down to the ground. He hath made me to dwell in darkness, as those that have been long dead; wherefore my soul is overwhelmed, and my heart within me is desolate." And Peter, when he was overtaken, was put to a sad plunge, and all his wonted courage forsook him. Jesus Christ knows full well the danger we are in when in this Tempest, and therefore He hath taught us to put up this prayer, which you should never forget when you go forth in the morning,—"*Lead us not into temptation, but deliver us from evil.*"

Alas ! many have been shipwrecked in these storms. What was Peter's temptation ? He was led to fear that he would be laughed at and ill used, if it should be known that he was one of Christ's followers. And the devil tempted him to deny, with oaths and curses, all knowledge of Christ ; that thereby the people might be led to believe that he was not one of Christ's friends. And Peter yielded to the temptation. Oh what a storm must the good man have felt in his bosom, before he could thus lose himself ! And if such a man as Peter was overcome with temptation, ought not we to fear ? Now Christ is a COVERT from this tempest. He knows how to deliver the godly out of temptation. And even if you have been overcome, Christ is still a COVERT. You must not keep away from Him. Peter found Him so. Affrighted at what he had done, he first ran away from Christ. But he was glad to get back again. And oh how refreshing was it to find himself once more safe in the arms of Christ's love !

3. *There is the Tempest of Inbred Sin.* We read of the wicked, that they cannot rest. They are like the sea casting up mire and dirt. They are like a burning mountain, Vesuvius or Hecla, full of inward fires. Their bosoms are the seat of frequent tempests, which are sometimes pent up within, till they drive them mad ; and sometimes they break forth to the terror of others. Sin, wherever it is, is more or less, of this nature. Now the christian is only in part made holy, and the remainders of sin within, give him great pain. And many violent tempests he passes through, on account of the sin that dwelleth in him. David was a man after God's own heart. But being left to himself,



how was he filled with terror through the motions of his own inbred sin! Now when we feel such temptations rising within us, whether pride, anger, envy, or discontent, we must betake ourselves to our divinely provided COVERT; for there is safety nowhere else. "When my spirit is overwhelmed within me, lead me to the Rock that is higher than I."

4. *There is the Tempest of Affliction.* Most people know something of this sort of tempest. But I have read of one man who had such afflictions as are hardly ever known. He was a very rich man. And I will tell you how the tempest broke in upon him. One day, when he was sitting in his house, a man ran in and told him that a set of murderous thieves had killed his ploughmen while they were at work, and driven away five hundred yoke of oxen. And while he was speaking, there came another, and said, "The lightning has burned up seven thousand sheep and all the shepherds, and I only have escaped." Directly afterwards, there came another messenger, and said, "The robbers have just driven off three thousand camels, and slain those who had the care of them." And he had but just told the sad news, when another came running in out of breath, saying, "Your seven sons and three daughters were all feasting together in their brother's house, when a great wind blew the house down, and smothered them all."

Here was a succession of troubles! What a frightful tempest was this to break all at once on the head of the poor sufferer! But alas! black as it was, it grew heavier still. For Satan smote his poor body with sore boils from head to foot. And thus being desolate,—his property, his children, his health, all gone,—he sat



him down on the ashes seven days, and uttered not a word. But Satan's spiteful malice was not satisfied yet; he filled his mind with dreadful thoughts of God, so that, almost desperate, he opened his mouth, and cursed the day of his birth. And, last of all, his three friends, who came to comfort him, spoke unkindly and exasperated his grief.

Here were the four tempests we have spoken of, all bursting on him at once. And his inward troubles were even greater than his outward.

But was not Christ a COVERT? Yes, He was. For though it was so dark, and the clouds were so thick, that the poor afflicted man could not *see* Him, yet he was enabled to say, "I know that my Redeemer liveth," Thus was he supported till the skies again cleared. And after he had suffered as much as was good for him, God made it all up; and his last days were better than his first.

Perhaps it may be the lot of some of us, to be afflicted in this manner, though not in the same degree. We may be afflicted in mind, body, and estate, all at the same time. And then, as the stormy wind raiseth up the waves, and as deep calleth unto deep, so do these troubles call forth and urge on another tempest, even that of inbred sin. And if, in this condition, we are driven from our COVERT, or cannot find our way to it, all will be over. But all will yet be well, if we are able to say,

"Amidst temptations sharp and long,  
My soul to this dear COVERT flies!  
My hold on Christ is firm and strong,  
While tempests rage and billows rise."

5. *There is another Tempest, even the Tempest of the Everlasting Wrath of Almighty God.* Oh who can describe that? What burning and dreadful words can we choose, which shall suitably set forth that most awful storm, which which will for ever beat upon the wretched heads of the impenitent? I dare not touch it. There is enough in a few passages of the bible to appal the stoutest heart. "Upon the wicked God will rain snares, fire and brimstone, and an *horrible tempest!*" Psa. xi. 6. "There shall be *weeping, and wailing, and gnashing of teeth.*" Matt. xiii. 42. "The lake that burneth with *fire and brimstone.*" Rev. xxi. 8. "Their worm *dieth not*, their fire is *not quenched.*" Mark ix. 44. Thus it is described by the Holy Spirit.

Remember, then, that there is a COVERT from the first four tempests, even in the midst of them, while as yet they are coming down. But, unless you enter before it comes, there is none from the last! Those who feel one drop of it must bear it all. Every way of escape will be closed. No prophet will say unto you, as Elijah to Ahab, "Arise, get thee down, that the rain stop thee not." There will be neither shelter nor hiding place provided from this pitiless storm through all eternity. Believe it, the day is coming, which will burn as an oven. "Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord of Hosts, a consumption," a tempest, "even determined on the whole earth."

Do you not see, when a thunder storm is approaching, and the heavens grow black, and the distant thunder begins to growl, and comes nearer and nearer,—how the cattle, perplexed and affrighted, betake themselves

to a Covert?—how the little birds fly hither and thither, and try first one shelter and then another, and still flit to and fro, dissatisfied, till they attain to some Covert which promises to hide them quite from the violence of the tempest? Now do you imitate them, for indeed there is a storm coming! Oh rest not till you are safe! You cannot say you were never warned of the coming tempest. *I* warn you. Wherefore hide yourselves in time; and then, secured and enclosed within this divine COVERT, “the tempest shall not come nigh *thee*; only with thine eyes shalt thou see the reward of the wicked.” And “when it shall hail, coming down on the ungodly, *thou* shalt be in a quiet resting place, and a sure habitation.” Isa. xxxii. 19.

But let us proceed to consider another emblem of Christ as a Retreat from danger, namely,

(12.) CLEFT OF THE ROCK. Exod. xxxiii. 22. Cant. ii. 14. We read in Isaiah of those who “go into the Clefts of the Rock, and into the tops of the ragged rocks for fear.” During the persecutions which Satan has stirred up against the people of God, the Clefts of the Rocks have frequently offered a safe retreat from the rage of pursuers. In the wilds of Scotland, there are many Clefts and cavities in the Rocks, which are pointed out, as having been the hiding places of the persecuted Covenanters of former days, when the fierce dragoons and moss troopers of that infamous man, Claverhouse, used to hunt them like hares upon the mountains.

There is a cave in the hill of Garrickfell, in Scotland, which was used for this purpose. And it must have

furnished an excellent retreat. Within, it was commodious, and would hold several people; while the entrance was small, and covered up with bushes and brakes, which effectually concealed it from sight.

In those days the pious worshippers could not meet together in towns, and in the broad daylight, as we do, "none daring to make us afraid." No, they were forced to get together on the hill side, or in the forest; unless, occasionally, when their enemies were thought to be far away, they could venture to assemble for an hour, in some lone farm house or shepherd's cottage.

One day, there was a little party of these Covenanters assembled in a shepherd's house, at Closeburn, in Nithsdale. They were listening with great earnestness, while a godly minister, Mr. Peden, expounded to them the word of God.

While they were thus engaged, the bleating of a sheep was heard. It came nearer and nearer, till the noise disturbed the little congregation; and the shepherd was obliged to go out and drive the sheep away. As he turned it out to the heath, and followed it a little way to prevent its returning, he lifted up his eyes, and saw at a distance a party of moss troopers, coming towards his cottage. He no longer thought of the sheep as an intruder, but, regarding it as a deliverer sent by Providence to warn them, he hastened back to give the alarm. All instantly dispersed and hid themselves, some in one place, and some in another. Mr. Peden betook himself to the Cleft of the Rock, the cave of Garrickfells, and crept into it. There he hid himself as in a stronghold. And soon, the clattering of horses'



hoofs and the ringing of armour told him that his foes were at hand. But there, safe in the Cleft, he sat unmoved, and, through an opening, saw the fierce dragoons gallop past, without a suspicion that he whose life they sought, was so near at hand. "His place of defence was the munitions of rocks." And there God hid His servant from His murderous pursuers.

Thus the believer runs to Christ for shelter. He is the Rock of ages. And He was cleft for us, that we might find in Him a sure hiding place from the avenging sword of justice. For out of Christ there is no safety from the just wrath of God. Nor yet from the power and malice of wicked spirits, who range up and down, throughout the world, seeking whom they may destroy.

The Clefts of high Rocks, also, are places from which extensive prospects may be seen. And we read of travellers sometimes standing on a lofty eminence, and seeing beneath their feet, all around them, the fierce thunder storm raging; while they have been secure, the skies above them unclouded, and the sun shining brightly on their heads. So Moses, when he was to see the glory of God, was placed in a Cleft of the Rock Horeb, from which, when the Lord passed by, he had a glimpse of His majesty, and yet was unharmed. That Rock was like Christ. Ro. x. 5. It is only through Christ that we can obtain comfortable views of the glory of God. But if we are not hidden in Christ, the CLEFT OF THE ROCK,—that glory will be to us a consuming fire.

From out of the Clefts of that Rock also there came forth those refreshing waters, which followed the Israelites through the wilderness, and sustained their



drooping spirits. So from the wounded side of Christ there flows a stream which gives life and health, pardon and purity, to all who partake of it.

“Rock of ages CLEFT for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy riven side which flow’d,  
Be of sin the double cure,  
Cleanse me from its guilt and power.”

Blessed Lord Jesus! Thou art indeed the Hope of Israel! Thou art the Saviour thereof in the time of trouble! We bless thee with joyful lips for all thy sufferings on our behalf. Thou wast bruised for our iniquities, and didst pour out thy life’s blood for us, that in thee we might find a Hiding Place. Thy sacred side was torn and pierced, that there we might be screened from danger. Teach us ever to regard thine anguish as the source of our peace,—thy death as the spring of our life. With thy stripes may we be healed, and every moment may we take refuge in thy wounds!

“Ah! shew us that happiest place,  
The place of thy people’s abode,  
Where saints in an ecstasy gaze,  
And hang on a crucified God.

“’Tis there with the lambs of thy flock,  
There only we covet to rest;  
To lie at the foot of the rock,  
Or rise to be hid in thy breast.

“’Tis there we would always abide,  
And never a moment depart;  
Concealed in the CLEFT of thy side,  
Eternally held in thy heart!”

Another similitude of Christ setting Him forth as a Retreat from danger, is the

(12.) CITY OF REFUGE. In Numb. xxxv., we have an account of this institution. God directed the Jews to appoint six Cities of Refuge for the manslayer. If a man had killed his fellow without meaning to do so, he might flee thither, and be safe from the avenger of blood.

The ancient City of Refuge was a very beautiful Type of Christ. Let me enumerate six points of resemblance which commentators, acquainted with Jewish writings, have taken notice of.

First, every thing was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. "So Christ is exalted to be a Prince and a Saviour," and "exalted to show mercy."

2. The roads leading to it were to be very wide and spacious. Once every year, the magistrates sent workmen to clear them, and put them into complete repair. So the way to Christ is plain, and it is the work of ministers to keep it clear. God says to them, "Cast up the highway, take up the stumbling block, gather out the stones, prepare the way of my people."

3. Stones were set up on the roads at every cross way, for fear the fugitive should go astray. The word REFUGE! was written on the stone in large letters; so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Saviour, and cry Refuge! "Flee from the wrath to come!"

4. The gates were never shut, day nor night, so that at any hour, the manslayer could enter. Christ says, "Him that cometh to me, I will in no wise cast out."

5. The people of the city were to receive the fugitive, and provide him with food and lodging, and every thing he needed. So does Christ feed and clothe those who flee to Him. He that believeth shall never hunger nor thirst. There is no want to them that fear Him.

6. This city was for all strangers as well as for Jews; So Christ is offered alike to all, of every kindred and people, and nation and tongue.

Thus was the City of Refuge a Type of the Saviour, as our Retreat from danger.

Suppose you had dwelt in the land of Judea, some hundreds of years ago. You are walking along a street of one of its cities. Suddenly your notice is attracted by angry words passing between two men. From words they proceed to blows; and now they grapple with each other, and fall together to the ground. The commotion draws many around them, and at last they are separated. One of the combatants is badly wounded. The bystanders declare the poor man to be all but dead; and while they speak, he ceases to breathe. They instantly urge the wretched man, who had struck him this mortal blow, to make haste, and flee to the nearest City of Refuge. "Fly!" they say to him, as he lingers, scarcely believing the mischief he has done, "fly! before his relatives hear of it. They will certainly avenge him. Get upon the high road instantly, as you value your life!" Would you not be greatly surprised if the man were to answer, "True; but it is a long journey, and I may be absent a long while. I have just bought

some oxen, and I must first fetch them from the field ; I am building a house, and I must tell the labourers how to proceed ; a certain man owes me money, and I must go and receive it." " Fool !" they would exclaim, " If you trifle thus, in less than an hour you will be a dead man ! then whose will be the money and oxen you speak of ? and of what use will your house be to you ?" With these words, the man is scarcely persuaded to see his danger, and set out on his journey. And at last he turns his face towards the City of Refuge.

You follow him a little way on the road, pitying the condition he has brought himself to, and wishing that he may escape. And lo ! the first person he meets, he turns aside to gossip with. And bye and bye, he stops to pick up some flowers that grow by the way side. And presently, seeing a pleasant arbour, he turns aside, and sits himself down. In pity to the man, you run to him ; and you say, " My dear friend ! you must indeed make haste—your life is at stake !" " Oh but," says he, " I can hide myself behind this wall. I shall fare well enough. Do you mind your business, and I will mind mine !" " Alas !" you say, " for this man's folly !" And you return to the town, concluding in your own mind, that he will surely be overtaken and slain by the avenger, who will soon be at his heels.

Ah, you say, no man in his senses would throw away his chance of escape in this foolish way. He must be a madman, who would act thus in a matter of life and death. You condemn such folly at once ; and you turn to me, and tell me, that it is a very foolish story, this which I have related ; for such a thing never could have happened. Perhaps not.



But who are they that are risking the precious life of their souls in a way still more absurd? Are there none here, who are thus trifling, and throwing away their fair opportunity of escape, for foolish vanities, like those which occupied the attention of the man in this parable?

I tell you, the life of your soul is threatened! there is instant danger! You are urged to flee at once to Christ! God urges you! conscience urges you! your teachers urge you! death among your schoolfellows urges you! every thing conspires to urge your instant flight. But you loiter away week after week, and despise all warning. Once more, I implore you to hear instruction. The gospel gates are open. The CITY OF REFUGE waits to enclose you within its friendly precincts. Be persuaded! "Do this now, my son; give not sleep to thine eyes, nor slumber to thine eyelids;—deliver thyself as a roe from the hands of the hunter, and as a bird from the snare of the fowler!" Escape for thy life! Tarry not in all the plain! Flee to the Mountain, lest ye be overtaken and destroyed!

Happy! thrice happy are those who have already entered the CITY,—who have fled for refuge to Christ! If you are of that number, I congratulate you. There is "strong consolation" for you. We have a strong CITY. Salvation has God appointed for walls and bulwarks. "Blessed be God, who has shewed us His marvellous kindness in a strong CITY." Survey your goodly heritage. Walk about the Place of your Refuge, tell all its towers and battlements; examine its security. Study the great and precious promises of God, those immutable barriers which shut you in on every side. "Mark ye well her bulwarks, and consider her palaces.



For this God is your God for ever and ever. He will be your guard even unto death." For "*The Lord shall be thy*

(14.) CONFIDENCE, *and shall keep thy foot from being taken.*" Prov. iv. 26. Now may you look forth on your pursuers with triumph, just as people in a strong city, with lofty walls and solid bulwarks, and plenty of stores for many a day, would be disposed to look forth on their besiegers, and laugh at their threats. So may the people of God say to their foes, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn! The daughter of Jerusalem hath shaken her head at thee!" "The Lord of hosts is with us, the God of Jacob is our Refuge."

But always remember one thing. If the avenger of blood ever found the manslayer outside the walls of the City, he might slay him. So we must *abide* in Christ. For Satan has full power over every one whom he finds in his own grounds. And he will shew them no mercy. As it is written, Num. xxxv. 28, "Because he should have remained in the City of his Refuge." Wherefore cleave to the Lord with full purpose of heart.

In conclusion, I call upon you all to admire the grace of God in providing, of His own accord, this divine COVERT. But if you are not yet within its safe enclosure, do not content yourselves with good thoughts of it. The manslayer, when he arrived at the City, would not pause without the gate, while he examined the strength of his retreat, the height of its walls, or the beauty of its architecture. He would not content himself with having good thoughts of it. He would

hasten to get within, and would admire it afterwards at his leisure. The persecuted Covenanter, when pursued by the bloodthirsty dragoons, would not stand without, curiously to observe the strength and other qualities of the rock, but would creep within its Clefts, that he might there find "a Covert from the spoiler."

Wherefore come into this divine Hiding place while you may. Your convictions, and tears, and prayers, all go for nothing till you come to Christ! Salvation is not connected with mourning, or praying, or feeling your burden, but with *flying to Christ!* Vain would all the tears and entreaties of the manslayer be, if overtaken by the avenger. And all in vain, his regret, and shame, and sorrow, and grief, on account of what he had done. There was only one path of safety, and that was to *get within the City*. Wherefore fly at once to Christ! Then will you praise Him with joyful lips.

"Awake! sweet harp of Judah wake!  
And tune thy strings for Jesus' sake!  
We sing the Saviour of our race,  
The Lamb, our Shield and Hiding Place.

"When God's right arm is bared for war,  
And thunders clothe His cloudy ear,  
Where, where, oh where shall man retire,  
T' escape the horrors of His ire?

"'Tis He, the Lamb to whom we fly,  
While the dread tempest passes by;  
God sees His Well-beloved's face,  
And spares us in our Hiding Place.

"And while we dwell in this low scene,  
The Lamb is our unfailing Screen!  
To Him, though guilty, still we run,  
And God still spares us in His Son."

## LECTURE XV.

---

CHOSEN OF GOD. CALLED. CONSECRATED. COVENANT  
OF THE PEOPLE. CORNER STONE. CROWN  
OF GLORY AND DIADEM OF BEAUTY.

God's various gifts. His unspeakable gift. 1. Its preparation.—*Chosen*, God's purpose. The happy family. The offence. Wisdom necessary to the exercise of forgiveness. Work of redemption. Difficulties in the way. A council in heaven. Christ's fitness for the work. Therefore Chosen. Also *Called and Consecrated*. II. The bestowment of the Gift. Three particulars.—*Covenant* What it is. Covenant with Noah. Rainbow. God's Covenant with Christ. With Adam. With the Jews. The new Covenant. Substance of it. Who are the parties to it? All urged to subscribe it. Generous offer and eager acceptance. The Covenant offered to all. The dying child taking hold of God's Covenant. Christ the All of the Covenant.—*Corner Stone*. Solemnities observed at the foundation of the temple. God's temple and Corner Stone. Its qualities. Stone of stumbling to unbelievers. The Corinthian pillar.—*Crown of Glory*. Hopes false and true. Conclusion. Three things to be learned 1. Right thoughts of God. 2. Of Christ. 3. Of the nature of faith.

GOD has given us many gifts. He gave us life at first. And He gives us all things by which that life is sustained. He gives us food to eat, and raiment to put on. The bed on which we recline our weary limbs at night is His gift. The health and cheerfulness which make our lives pleasant to us, and the friends who take care of and provide for us, are all alike God's gifts. We have nothing but what He gives us.

But there is one gift which, by way of eminence, is called God's unspeakable gift. You know what that is. It is Christ. "Thanks be to God for His unspeakable gift." And why is it called unspeakable? Because no tongue of men or angels can utter the thousandth part of its worth. God alone knows its value. And He knows also how men pass by good things, and set their hearts on worthless things; also how they love His common gifts, and even thank Him for them, while they take no notice of His unspeakable gift. And therefore He calls their attention particularly to it. He says, "*Behold* my Servant whom I have chosen, mine Elect in whom my soul is well pleased."

Suppose a father had given many things to His child, but intended as a special expression of his love, to bestow some very valuable gift. He would first choose something suitable for his purpose. And then, having found what he wanted, he would call the child, and set the gift before him, and explain its nature and worth.

So God intending to enrich His people, chooses His beloved Son as the unspeakable gift. He sets Him apart for this purpose, and then summons every one to behold Him. He commends His love in giving such a gift, speaks of the advantages which will flow from it, and finally informs us how He expects us to receive it. "This is my Beloved Son, in whom I am well pleased. Hear Him." In this Lecture I shall bring before you some particulars regarding

I. The Preparation of this Gift.

II. The Bestowment of it.

## I. Its Preparation.

God first prepared the gift, for He speaks of Christ as CHOSEN, CALLED, CONSECRATED.

When a master has some very difficult errand to be done, he looks about amongst his servants, and considers who would perform it best. And he *chooses* that servant who is most fit for it. When he has thus fixed on a proper person, he next calls him out, and gives him directions. And lastly, he empowers him to act, and provides him with whatever is necessary to bear the expenses of his journies. Thus God *chose* the Lord Jesus, and *called* and *consecrated* Him as His "Servant, to bring Jacob again to Him." Let us then consider Christ as the

(15.) CHOSEN OF GOD. Lukexxiii. 35; Psa.lxxxix.

19. God, from eternity, knew that Adam would fall into sin, and that he would bring all his children into the same state. But He determined to disappoint the enemy of souls and glorify Himself, by bringing many from among this fallen race to heaven. But there were very great obstacles in the way. Their sins must be atoned for, and the outrage done to God and His government must be repaired. God's character must not be injured by the way in which they are saved from punishment.

Suppose there existed somewhere a large family of young persons, who were all happy in each other's love, and in the approbation of their father. Suppose that every luxury and enjoyment within reach were to be procured for these children; and that they were allowed to follow their sports every where throughout their father's mansion and grounds, excepting to one par-



ticular spot, which he chose to reserve for his private retreat. One day, some of these indulged, and till then, happy children, disregarded the injunction, and were found by the father within the sacred enclosure. Now do you not see that if these offenders were to be forthwith forgiven and treated with the same kindness as before, how the authority of this wise parent would be undermined? Do you not see how this indulgence might have an evil influence on the rest of the family? Might they not suppose that after all, the wishes of their parent were not so sacred, but that they might transgress occasionally, and prefer their own pleasure to his, without much mischief attending the transgression. And thus by degrees disorder would spread from one to another, and this once happy family would become as notorious for confusion, as it was before remarkable for order. If the offenders were forthwith banished from the place, then the rest might fear, and the father's authority would be kept up. But suppose he loved these children very much, and could not bear to part with them, but was determined to spare them; would it not require great wisdom indeed, so to bestow his forgiveness as not to sap the foundations of his authority, and make them all think lightly of it?

Keep this in your minds when you consider the state of fallen man, in reference to God. Sin must be followed by a suitable punishment, and that for the honour of God. And yet God had determined to redeem a remnant according to the election of grace. But their redemption must be so planned, that He shall be more honoured in receiving these rebels back again to His favour, than in destroying them.

But by whom was this to be accomplished? Who could work out this great question,—*How man could be just with God,—or how God could continue to be righteous, and yet justify the ungodly?* Who was able to unfold this secret, and loose the seals thereof? None in heaven, nor on earth, nor under the earth, except Christ the CHOSEN Servant of Jehovah.

Milton represents God calling a council in heaven, when the devil had brought about the ruin of Adam, and setting before the assembled principalities His purpose to save man; unfolding the difficulties of the work, and asking of them what was to be done, and who was able or willing to undertake it.

“Man, with his whole posterity, must die,  
Die, he or justice must, unless for him  
Some other able, and as willing, pay  
The rigid satisfaction,—death for death.

\* \* \* \*

He asked; but all the heavenly quires stood mute,  
And silence was in heaven; on man's behalf  
Patron or intercessor none appeared.”

The angels were all unequal to the mighty undertaking. They felt that none of them could by any means, redeem his fellow creature man, or give to God a ransom for him.

But God hath abounded towards us in this, as in all His other works in wisdom and prudence. He says, “I have *found* David my servant. I have exalted One CHOSEN out of the people. He shall perform the work, and my hand shall be with Him.”

He was verily foreordained before the foundation of the world, and CHOSEN to this work, because He was

the only Being fit for it, and equal to the difficulty. He alone could give to God a fit and proper ransom for man. And being CHOSEN, He is also

(16.) CALLED. Isa. xlix. 1; Heb. v. 10. "CALLED of God, a High Priest for ever after the order of Melchisedeck."

Aaron the Priest did not minister at God's altar of his own accord, but was *called* of God to the work. Moses, Samuel, and David were also called to their several offices. So also Christ glorified not Himself, did not take the office of His own will merely, but was "CALLED of God as was Aaron."

He speaks of Himself in Isaiah xlix. 1, 2, as God's CALLED Servant. And when He lived on earth, He often told the Jews that they must attend to Him, because He was CALLED of God, and appointed to do what He did by His express warrant. He came into the world, and offered up His life on the cross, in obedience to this call. He was not *constrained*, but CALLED. "Lo I come to do thy will." "I lay down my life of myself." And He is also

(17.) CONSECRATED for evermore. Heb. vii. 28. You know the meaning of this word, *consecrated*. It was applied to the anointing and setting apart of kings and priests. Of this we have spoken before, page 61.

Christ was CONSECRATED to His great work by the solemn "word of the oath" of God,—“thou art a Priest for ever after the order of Melchisedeck.” And “Him hath God the Father sealed.”

He was CONSECRATED by the special anointing of the Holy Spirit, and thus endowed with all the gifts

required for His undertaking. At His baptism the Holy Dove descended on Him and pointed Him out to all as the CONSECRATED one, separated for the service of God and man.

And the office to which He is set apart doth never pass away. Aaron died, with all his sons, and his priesthood is abolished. "But this man hath an *unchangeable* priesthood." King David's throne is overturned, but the throne of this Prince, CONSECRATED of God, is for ever and ever.

Thus have we seen how God hath prepared for us this unspeakable gift, now let us consider

## II. Its Bestowment.

And here are three particulars. First, "I will give Him for a COVENANT." Second, "I lay Him in Zion for a CORNER STONE." Third, "He shall be for a CROWN of GLORY and a DIADEM OF BEAUTY."

(18.) COVENANT TO THE PEOPLE. Isa. xlii. 6. I will explain to you what a Covenant is, and try to shew you how Christ is a COVENANT. A Covenant, then, is a mutual agreement entered into between two or more parties, each engaging to perform certain conditions. It is not in this sense that Christ is a Covenant. Again, a Covenant is a sign, token, or pledge of such an agreement. Amongst us this sign is commonly a paper or parchment duly signed and sealed, on which the agreement is written. This is the earnest or pledge of the things which are to be made over from one party to another. It is the bond or title deed. And the man who owns the title deed claims the estate. And even if



he do not immediately take possession, he has that by him which will ensure it at last. Now this is the sense in which Christ is a COVENANT. He is a pledge and security of God's covenant promises. "All the promises of God are in Christ," and "He that hath the Son hath life," and every good thing.

When God promised Noah that He would no more drown the earth, He appointed the rainbow as a token or sign of the Covenant. He said to Noah, "This bow shall be in the clouds, and I will look on it and remember my Covenant." Noah looked on it also, and assured himself of God's protection. And we look on it still as the sign of a Covenant made with all the earth, and rest satisfied that God will keep His promise.

You have often seen God's beautiful bow in the heavens with its seven lovely colours glistening in the sun. And perhaps you have remembered what it is placed there for, namely, to be a sign of God's promise that the waters shall not return to destroy the earth.

When you next look on this beautiful bow, remember Christ. He is the pledge of a more important, even an eternal Covenant. "For this is as the waters of Noah unto me. For as I have sworn that the waters of Noah shall no more return to destroy the earth, so have I sworn that I will no more be wroth with thee nor rebuke thee."

We read in the bible of several Covenants in which God binds Himself by promises. One was made in eternity between God the Father and Christ the everlasting Son of the Father. In this Covenant God commits a work to Christ which He undertakes: and God promises a reward. "He shall see of the travail of His



soul and be satisfied." But this is not the Covenant we have to speak of to-day, although it is the foundation of it.

Again, there was a Covenant with Adam, the terms of which are these,—“Obey my commands, and thou and thy seed shall be blessed; but if thou disobey, thou shalt die.” This Covenant has been long since declared void; so that this is not the one we enquire for.

There was a Covenant with the Jews, that if, as a nation, they would obey God's laws, they should live and prosper, but if not, they should become a byword everywhere. It is written, “God sware and entered into Covenant with them, but they despised the oath, and brake the Covenant.” Therefore neither is this the Covenant we are in quest of.

But the same Book which informs us of these ancient Covenants, tells us also of another, called the New Covenant. In this God undertakes to give grace, and glory, and all good things. And on the other part, there is nothing required in exchange, and nothing to be done, but that those entering into Covenant with Him do agree to these terms, and take the blessings so freely offered. This is, as you see, totally unlike all the other Covenants. One party is to give the most precious gifts; the other party in exchange is to give nothing, only to receive.

Now this Covenant is for substance as follows:—That God will freely save all who “take hold of” it. That He will work in them faith and repentance, and take away their stony hearts. That He will write His laws in their hearts, and keep them blameless till Christ's coming. That He will make all things work

together for good, and finally bring them to heaven. There they are to be presented faultless before the throne of God, to walk in white shining garments, to be crowned with a royal diadem, to be introduced to the society of angels, to see the King in His beauty, to be like Him, and sit with Him on His throne,—In short, they are to inherit all things, being made heirs of God, and joint heirs with Christ.

Now all these glorious things are free gifts on the part of God. But He condescends to engage Himself by oath to bestow them, and also to give us His dear Son, as the pledge or earnest of them all.

But an important question occurs here. Who are those with whom this Covenant is made? There must be two parties to a Covenant. God is one. He gives the blessings, but who are those that receive them? God writes the Covenant, and seals it with an oath, and signs it on His part with a "Thus saith the Lord." But who subscribes it on the other part? I answer that every man, woman, and child, who believes in Christ, signs the Covenant, and thus gains a title to all its blessings. To as many as receive Him, to them God gives a right to become His children and heirs. Jno. i. 12.

Have you subscribed with your hand to the Lord, or if not, will you now do it? Ah! I know you will not, while you think yourselves rich and in need of nothing. But indeed you are poor and wretched all the time you are destitute of a title to the heavenly inheritance. He that hath not the Son hath not life. Oh! strive to obtain a part in the Covenant! Despise not your birthright! Sell it not for the pleasures of the world. Hasten at once

to secure "bags which wax not old, a treasure in the heavens which decayeth not."

Or do you doubt whether you *may* sign it? Do you look at the gift and say, "Christ for a Covenant! and with Him durable riches and righteousness, a crown, a throne, an unfading inheritance!—how do I know it is offered to *me*?" Read the direction,—"*I will give Him for a Covenant to the people!*" Not the Jews only, but the Gentiles also, *all* people. *You* must be included in this description; for what is said of all is said of each, you have only therefore to take hold of the Covenant, and set your seal to it, and it is yours.

If one were to put into the hands of a needy man the title deeds of some valuable estate, and bid him look over them, he might give them back and say, "this is a fair estate and a good thing for the owner, but I have no interest in it; it does not concern *me*." But suppose the owner were to say, "I am willing to make all this over to you. Here is a Covenant with my name and seal at the foot of it; put your name also, and it shall be your title to the estate, and a sign between us of this agreement." This would be quite another affair. Do you think the man would hesitate if he liked the estate? Nay, he would hasten to set his name to the Covenant and make it his own.

Now my young friends, God in His word speaks just as pointedly to you and to me. "Incline *your* ear and come unto me, and I will make an everlasting Covenant with *you*, even the sure mercies of David. I *give my Son to you* for a COVENANT or a Pledge of eternal life." Now can you truly say, "Lord, I *take* thy Son for a Covenant. I dare not doubt thy sincerity. I embrace

the offer, and set to my seal that thou art true." Then, if your heart be sincere in this, all things are yours, whether the world, or life, or death, or things present or things to come, all are yours.—And you have as much warrant as Dr Doddridge or any other believer, to say,

"My God, the Covenant of thy love,  
Abides for ever sure;  
And in its matchless grace I feel  
My happiness secure.

"This Covenant in the darkest hours  
Shall heavenly rays impart,  
Which when my eyelids close in death,  
Shall warm my chilling heart."

There lived a little while ago, a sweet little child who was a comfort to her parents, and a favourite with all who knew her. But she was taken ill, and her life drew near to the grave. Her Sunday school teacher went to see her, and found her very ill, but very happy. Wishing to know the ground of her happiness, he said,

"My dear child, you seem very ill; I am afraid you will not live long. Are you willing to die?"

"Oh yes, sir, I am quite ready to die."

"But what makes you so happy in the prospect of death?"

"Because I hope to go to heaven, to be where God is."

"But are you not a sinner, and is not heaven a holy place? How can you hope to go there?"

"Ah sir, but I have read in the scriptures, and you have often told me, that Jesus Christ is the Saviour of sinners."

Wishing to try her a little farther, he said, "But how do you know that He will save *you*?"

She hesitated a moment, and looked at her friend, as if she wondered much at the question, but soon answered with great firmness, "*Because it is written, 'Him that cometh unto me, I will in no wise cast out.'*"

Thus did this dear child take hold of the COVENANT, and rest on Christ's promise. This was all her salvation, and all her desire in the hour of death. Oh may the same faith, and the same peace be ours, when we are called to die!

But a few more words concerning the Covenant of grace. To this Covenant Jesus Christ is the *Witness*; it is signed with His name, and sealed with His blood. He is the *Surety*; undertaking to pay all debts, and fulfil all obedience. He is the *Mediator*; He reconciles the two parties to the Covenant, who were at variance, —God and man. He is the *Messenger*; He came through a thousand dangers to bring it to us. Finally, He is the *Testator*. A deed is of unchangeable force after men are dead. It cannot then be altered. Christ died, and thus made the Covenant of the nature of a last will and testament.

May He not well be called the COVENANT, seeing that He is the Pledge of all its promises, the All in all in its execution, and Himself is the grand blessing conveyed in it?

Again, God has given Christ for a

(19.) CORNER STONE. Eph. ii. 20. The Corner Stone of a building is the first and principal Stone, and unites the parts of the building together. And Christ



is called the CHIEF CORNER STONE of the church, which is God's spiritual house. You know that usually when any very remarkable building is to be set up, there is a great deal of ceremony at the laying of the Corner stone. When men build a temple for the worship of God, the people of a whole neighbourhood are summoned together, hymns are sung suitable to the occasion, and prayers are offered up to God that He would bless the work, And this is a beautiful observance, for "except the Lord build the house, they labour in vain who build it." In ancient times, as well as in the present day, these solemnities used to be observed.

You may read in Ezra iii., an account of a service of this kind. "When the builders laid the foundation of the temple of the Lord they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid,—and the noise was heard afar off"

The temple whose foundation was celebrated with such rejoicing is now level with the ground; there is not one stone upon another. All have been overturned. And all the temples on earth shall fall in like manner.

But here we read of a temple to be reared by the hands of the Almighty; a great and glorious temple which shall last for ever, even a living temple made up

of lively stones. And God makes choice of a precious Stone, a CHIEF CORNER STONE for a foundation on which the building may rest and be firmly built. And having made this choice, He calls all the world to come and see it. "Behold I lay in Zion for a foundation a precious CORNER STONE."

This Foundation is called a *Stone* because a Stone is very strong and durable. And this divine CORNER STONE will stand any assault, and last for ever. It is called a *precious* Stone for the sparkling glory and dazzling brightness of its nature, outshining the sun in its strength; also in that it is so rare. There is not such another Being in all the world as Christ. This is the "Man more precious than the gold of Ophir." It is also *elect*. God chose it for the purpose because He knew it would bear all the weight which was to be laid on it; for He is God. Also that it would be suitable to the other stones of the building, that all might be compacted together; for He is Man.

It is also a *tried* Stone. It has been tried by God himself, and answered His expectations. It has been tried by Satan, and the gates of hell cannot prevail against it. It has been tried by men, for thousands have laid their souls upon it, and have been unmoved amidst storms and tempests. God may well call all the world to behold it.

When the Jews laid the foundation stone of the temple, God directed their minds to a more illustrious STONE, Zech.iii. 9. As if He had said, "You see that stone, and you glory in it; come, see another of which that is but the type. Behold the STONE which I Jehovah have laid. Upon this STONE shall be seven eyes;" It is of such

dazzling lustre and beauty that it shall draw the attention of all. "And I will grave the graving thereof saith the Lord of Hosts."

Well, and did all those whose attention was called to this STONE hasten to build their hopes upon it? Surely we might have supposed that those who saw it laid by the hands of God would immediately build on it, that they might be united with so precious a STONE. At least the builders, the scribes and rulers if not the common people, would perceive its worth and esteem it. Alas! far from it. "This is the STONE which the builders rejected;" they were too blind to see its glory. And so instead of building on it they stumbled at it, and fell upon it, and were broken in pieces. It became a STONE of stumbling and a rock of offence.

And how do you treat this STONE? Do you admire it? That is well. But you must come nearer. You must be joined to it. You must become one with it. There may be many stones lying around a temple which are never built into the walls. These will be all taken away. Ah! take care that you are not swept away among them.

May God grant, in His great mercy and for His name's sake, that all of us may be laid upon this STONE, and, being polished after the similitude of a palace, be built into the everlasting temple, so as to remain hereafter as pillars in the temple of God, to go no more out for ever!

You are not familiar with temples and palaces, but you have heard of them. You have heard of Solomon's porch with its lofty columns. Now the christian is like a tall Corinthian pillar in a temple, beautifully polished

and richly carved and adorned ; standing firmly on its foundation, and crowned with an elegant capital, which surmounts it like a diadem. Thus does the christian rest all his weight steadily on Christ as the CORNER STONE, and then Christ also becomes to him an honour and an ornament,—his

(20.) CROWN OF GLORY AND DIADEM OF BEAUTY. Isa. xxviii. 5. There is a foundation spoken of, which a tempest of hail, the flood of God's wrath shall sweep away, and the column that is built on it shall be overturned ; like the pillars which Samson pulled down on himself and the assembled Philistine lords. The hopes which rest on any other foundation than Christ, shall be miserably disappointed.

There is also a "Crown of pride and glorious beauty," which the prophet says shall be "trodden under foot, and fade away." Isa. xxviii. 1. When the pillar falls, its capital is broken, and all its beauty lies buried in the dust. Not so those who are joined to Christ, and built on the tried CORNER STONE.

To be built on this STONE is, you know, simply to *believe* on Christ. Do this, and not only shall you never be confounded, but you shall be highly honoured and esteemed. A Crown denotes honour and exaltation ; and God will lift up your head. And whereas many wear Crowns who are loathsome and wicked, *your* CROWN shall be a DIADEM OF BEAUTY. For Christ will see to it, that you shall be made meet for the Master's use, and worthy to stand before His throne, and grace His temple.

Let us then count all things but loss that we may be

found in Him, resting all our weight on Him, and deriving all our righteousness and beauty from Him. Then when He shall come to be admired in them that believe, He will not be ashamed to own us before His Father, and before His holy angels. "In that day shall the Lord of Hosts be for a CROWN OF GLORY AND A DIADEM OF BEAUTY."

Now let me tell you what you must learn from this.

First. Learn to entertain right thoughts of God. Do not think that the Father is full of anger and wrath, and that Christ alone is kind and gracious, and that He persuades God to be merciful to us. This is not right. Our deliverance *began* with God. No one asked Him to shew mercy; but of His own good pleasure He chose to redeem us. God contrived the plan of salvation, and sent His Son to work out His plan.

2. Learn to have right thoughts of Jesus Christ. He brings good news to *all* people. It is not for old people alone, but young people also. His business is with all who will attend to Him. And you are not left at liberty to attend or not, just as you please, but God "*commands*" you to "hear Him," and to believe on Him.

3. Learn what true faith is. It *takes* what God *gives*, and takes it thankfully. Unbelief is an insult to God. It is an intolerable thing that God should make us such great offers, and that we, though so poor, should be too proud or too idle to take them. Let us then comply with God's invitation, and take what He gives. God says, "I *give* Christ for a COVENANT to the people." Do you say, "Lord, I am one of the people, and I *take*



Him for a COVENANT." God says, "Behold I lay Him for a CORNER STONE." Do you fall in with God's plan, and say, "Lord, I build on Him as my only Foundation." God says, "I give Him for a CROWN OF GLORY and a DIADEM OF BEAUTY." Do you say, "Lord, I will glory in Him alone, as my righteousness and beauty. And I will count all other crowns and ornaments as nothing in comparison with this." They who thus treat God's offers, truly honour Him, and shall be honoured by Him. While they who despise or neglect them, shall be themselves lightly esteemed.

"The COVENANT of the Father's love  
Shall stand for ever good ;  
For Jesus gave His soul to death,  
And sealed the gift with blood.

"To this dear COVENANT of thy word,  
I set my worthless name,  
I seal th' engagement to my Lord,  
And make my humble claim.

"I call that legacy my own,  
Which Jesus did bequeath ;  
'Twas purchased with a dying groan,  
And ratified in death.

"Sweet is the memory of His name,  
Who blessed us in His will,  
And to His COVENANT of grace,  
Made His own life the seal."

## LECTURE XVI.

---

### COUNSELLOR. COMFORTER. CONSOLATION OF ISRAEL.

Direction in difficulties. Switzerland All men travellers. Voltaire's way and end. The christian's way safe, and his end peace. Christ a *Counsellor*. John the Baptist applied to. Children need counsel, and why. Urged to ask it of Christ. Three classes supposed to ask—What shall we do? 1. The unconverted. Their instant duty. 2. The awakened. What they ought to do. 3. The converted. Directions for them. The swearer reproved. The boy and his mother. Naaman's servant. Christ a *Comforter*. The disciples. Job's comforters. Friends often fail in the hour of need. Christ never fails those who trust Him. 1. Season of Conviction. 2. Bereavements. 3 Hour of death. Prayer to Christ.—*Consolation of Israel*. Simeon. The Jew without hope. The gardener's happiness in death. Other instances. Mr. Janeway. His last words. Rutherford. Whether men can enjoy consolation in the midst of tortures. John Lambert. The triumphant martyr. Whether children are thus consoled. Instances. Peter Cox a trophy of grace. Death of a little girl. Improvement. Conclusion of the whole.

WHEN a man undertakes an intricate journey, he will either ask his way, or get a guide to go with him. And the seaman, if he mean to get safe to port, will carefully observe his compass, that he may steer his bark aright through the pathless ocean. Or if he sail in strange seas, he will hire a pilot, that under his guidance he may escape hidden dangers.

The roads in Switzerland are many of them very dangerous. They lead across mountains, over steep precipices, and through rugged ravines. Sometimes they are blocked up with ice, or buried beneath the snow. Without a guide the traveller must lose the

track, and either perish in the snow, or be greatly hindered in his progress. But this delay may be his ruin ; for if night overtake him, either he may be torn in pieces by ravenous wolves, or be frozen to death, or be attacked by robbers. Therefore the traveller who really means to get to his journey's end, safe and sound, will furnish himself with a guide.

My dear young friends, you are all travellers. The moment you were born you began your journey, and when you die, you arrive at your long last home. If you wish for a safe journey, and a joyful arrival, and a comfortable lodging at night, you must have a guide. And you must abide by his directions, for though there are many *wrong* roads, there is only one *right* way.

I dare say you have heard of Voltaire. He was a very wicked man. He thought he could shift for himself on this dangerous journey. He refused to have a guide, and threw away his compass, the bible, as a useless thing. And therefore, as you might suppose, he wandererd far and wide from the right way, and made a very unhappy end to his journey. When he was siezed with sickness, he sent in great alarm for the physician, Dr Tronchin, who, on attending the summons, found him in the greatest agonies, exclaiming in the utmost horror, "I am abandoned by God and man ! Doctor, I will give you the half of what I am worth, if you will give me six months of life !" The doctor answered, "Sir, you cannot live six weeks." Voltaire replied with a dismal groan, "Then I shall go to hell !" and soon after died. His journey ended in the blackness of darkness for ever.

But the christian's path shineth more and more unto

the perfect day. "Mark the perfect man, and behold the upright; for the end of that man is peace." And why? Because he commits his way to God.

Let me then recommend to you for your guide, Him whom God has given for a Leader, and whose name is "called Wonderful, COUNSELLOR." Follow His counsels, so shall your journey through life be safe, and your end peaceful; and your home through all eternity shall be in God's palace, with saints and angels on high.

I said your journey should be *safe*. It shall be *pleasant* too. For Christ is the COMFORTER also of those who follow Him. They lean on His arm, as well as walk in His steps. When the road is rough, "their shoes are iron and brass, and as their day is their strength." Not so the wicked. Their journey is very, very comfortless at times. Hear the complaint of one who rejected Christ as his Guide.

"Oppressed with grief, oppressed with care,  
A burden more than I can bear,  
I sit me down and sigh;  
O life! thou art a galling load,  
Along a rough, a weary road,  
To wretches such as I.  
Dim backward as I cast my view,  
What sickening scenes appear!  
What sorrows yet may pierce me through,  
Too justly may I fear!"

Behold! thus shall the man be, who undertakes to be his own guide, and turns away from the counsels of God.

But with Christ for a Guide, as your journey shall be safe and happy, so shall your *end* be calm and peaceful.

And when you stand on the threshold of your home, you shall be like Simeon, who, holding in his arms the CON-  
LATION OF ISRAEL, said, "Lord, now lettest thou thy  
servant depart in peace, for mine eyes have seen  
thy salvation."

These three titles of Christ, COUNSELLOR, COM-  
FORTER, and CONSOLATION OF ISRAEL, are to be the  
subject of this afternoon's meditation, and will finish  
this series. First,

(21.) COUNSELLOR. Isa. ix. 6. A Counsellor is  
one who gives advice and direction to such as are  
perplexed, or in difficulty. Those held in repute for  
holiness or wisdom are frequently applied to for their  
counsel.

John the Baptist was, you know, held in great  
reverence among the Jews. Great multitudes were  
attracted by his preaching. We read that men of all  
ranks came to ask counsel of him. "The common  
people came and said, What shall we do? The publicans  
said, Master, what shall *we* do? And the soldiers  
demanded of him, And what shall *we* do?" And do  
you not think it likely that young persons also came to  
him with this question,—What shall *we* do? We do not  
indeed read that such was the case. But however that  
might be, we are certain that children *did* go to Christ,  
and our Lord would not suffer them to be hindered.

And my young friends, the Saviour is still willing to  
receive you and give you counsel. He is not the  
COUNSELLOR of grown people alone, but of the young  
also. The bible was written for children. Deut. xi. 19.  
The promises are for children. Acts ii. 39. Sabbaths



and sermons are for children. And Christ is a Guide for children. And why? Because children are *lost*, and therefore need a Saviour. They are exposed to many dangers and beset with many difficulties, and therefore need a Counsellor as well as men and women.

Perhaps you have hitherto thought that you have nothing to do with Christ as a COUNSELLOR; and no concern in putting this question to Him,—*What shall we do?* You say, “It may be all very well for men and women to ask counsel of Christ, but as for us, we will put it off to a more convenient season. There is time enough yet. When we feel at a loss, then we will ask Christ’s advice, and seek direction of Him. Or when we grow a little older we mean to enquire into these things.”

But stay! I said just now that the bible was for children, and the promises for children. But is that all? Are there not sicknesses and diseases for children?—and coffins, and shrouds, and graves,—are they not also for children? For alas! do not children die as well as men and women? Go into yonder churchyard, and measure the little grassy hillocks which cover the graves, and tell me, are there not many much shorter than the stature of some of you? How do you know then, that this more convenient season will ever arrive? With serious and attentive minds, I would have you to ask at once of this wonderful COUNSELLOR,—*What shall we do?* I will imagine then that three sorts of young persons put this question.

1. Some of you may say, “*We are unconverted—What shall we do?*” Not converted! Then Christ’s counsel to you is, that you neither eat, nor drink, nor

sleep, till you are. For all the while you remain unconverted, the curse of God is upon you. You are in the wrong road. Read Ezek. xviii. 30-32. "Repent and turn yourselves from your transgressions, so iniquity shall not be your ruin. Make you a new heart and a right spirit, for why will ye die?"

"Turn yourselves," that is, change your minds. For instance:—you have no mind to love God. This is a very hateful thing. And therefore God requires that you should change your minds in this respect. God says, "My son, give me thine heart." In other words, "My little boy, you must love the Lord your God." And is not this reasonable? Who made you? Who feeds and clothes you? Whose earth do you walk on? It is God who gives you all things richly to enjoy. And surely you should love Him. Therefore change your minds; and do it *now*, before you eat, drink, or sleep; for except ye repent, ye shall all likewise perish.

2. Some may say, "*We are awakened,—what shall we do?*" We feel sin to be a heavy load, and confess we are poor, and miserable, and blind." To such the COUNSELLOR gives this advice:—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." And "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and eye salve that thou mayest see." And make haste about it. Believe *now*. Fly to Christ *now*. Would a man, pursued by a wild beast, stand still and gaze about him? Would he not run for his life? Wherefore "agree with thine adversary quickly, whilst thou art in the way, lest he hale thee to the judge, and the judge deliver thee to the prison."

I bless God we are not without hope that some of you are in this state of mind,—really awakened to see your danger as sinners, and your need of Christ. But we are fearful and solicitous lest you should rest in some state short of true conversion. Oh beware that you trifle not with these impressions. It is pleasing to your teachers to see you, on sabbath days, attending this school with eagerness, and that you would on no account be absent ; it is encouraging to know that you feel an interest in prayer meetings, and other means of grace. Go on in these things. But oh ! rest not here. Remember there is no solid peace in life, and no security in death, for such as are *only* awakened ! The blessings of the gospel belong only to *such as have already come, and are daily coming to Christ*. And the way is open ;—Christ is ready to save you, and waiting to embrace you. However great your sins, however distressful and confused your feelings, whatever discouragements you have now pressing upon you, let them not keep you from Christ, but rather drive you to Him. If you have entered this place trembling and burdened on account of your sins,—if you are at this present moment ready to exclaim, “ Oh wretched being that I am, who shall deliver me from all this guilt and disquietude ? ”—know that there is but one answer to all your enquiries,—one remedy for all your complaints,—**YOU MUST COME TO CHRIST**. You need not carry your burdens away with you, and cross yonder threshold again still unhappy,—you need not wait to hear more sermons, and read more books, and shed more tears,—nor stay till you become more humble, more holy, more penitent,

before you come to Christ; but you may come *now*, and come *just as you are*.

“Come, and he’ll cleanse your spotted souls,  
And wash away your stains,  
In the dear fountain which He poured  
Forth from His dying veins.

“Your heart, that flinty stubborn thing,  
That terrors cannot move,  
That fears no threat’nings of His wrath,  
Shall be dissolved by love.

“Then will He pour salvation down,  
And you shall render praise,  
You the dear children of His love,  
And He your God of grace.”

3. But perhaps there are some happy young people present who are able to say “*We hope we are converted, —What shall we do?*” Oh there are a great many delightful things for you to do. Your heavenly COUNSELLOR says, search the Scriptures.—Pray to your Father who seeth in secret.—Obey your parents.—Love one another.—Do good unto all men.—Now these things are not grievous if you are converted. No! they are delightful. It is “meat and drink” to follow Christ’s counsels. I cannot stay to speak of them all now. You must read them in your bibles for yourselves. But I wish to impress it on your minds, that you need not sit down on the seat of the slothful, and idly ask, What shall we do? There are many things which the youngest may set about instantly.

I once knew a boy, (and he was a *very* little boy,) who reproved a gentleman for swearing. The gentleman



invited him to his house; "No, indeed," said the boy, "I'll not go with you." "Why not, my little fellow?" "Because you take God's name in vain." Now thus *you* can do,—you can refuse to associate with the wicked, and in a simple manner you can tell those who sin against God how great an evil it is.

I knew another child who was once walking with his mother, when she was very sad and dejected. The little fellow took notice of his mother's grief, and walked by her side in silence for a time. But presently, looking up into her face, he asked tenderly why she wept? And then he tried to comfort her. And he said, "Mother, does not the bible say, 'I will never leave thee nor forsake thee,' and 'as thy day thy strength shall be?'" "Yes, my child, God does say this in His word, and may He bless you for your affectionate sympathy with your mother in her sorrow." These promises were suitable to her condition at that time; and some years afterwards she told me the story with a great deal of feeling. Now this you can do. You can store your memory with Christ's counsels and promises, and use them for the benefit of others.

You remember the story of Naaman's little maid, who informed her master where there was a prophet who could heal him of his leprosy. You cannot do this, but you can tell your fellow sinners that you know of a Physician who can heal their souls.

If the time would permit I could tell you of a little girl who taught her parents to read in the bible; and of another who persuaded her drunken father to go to a place of worship, where he heard that which pierced his



soul, and led to his conversion. But I must pass on to the next Title. Those who obey Christ as their COUNSELLOR, shall find that He will also be their

(22.) COMFORTER. Isa. lxi. 2 ; Jno. xiv. 16. Our Lord in His first sermon to the Jews presented Himself to them as "Anointed to COMFORT those that mourn." When about to leave the world, He promised His disciples that He would "pray the Father, and He would send them *another Comforter*," implying that *He* had been their COMFORTER hitherto. Great indeed was the Comfort they had found in His society and conversation. And when He talked of leaving them, it almost broke their hearts. Lord, said one of them, Why cannot we follow thee? we will go with thee to prison and to death. They spoke of a prison, as if it would become a palace if He were there too. And of death, as if life would not be life without Him, or as if they would surely die if they lost Him.

So when Christ once asked them, Will ye also go away? they were grieved at the question. Lord, to whom shall we go? Thou only hast the words of eternal life ; thou art our only COMFORTER. They were ready to say to Him, as Ruth said to Naomi, "How can we leave thee or return from following thee? Whither thou goest we will go, and where thou lodgest we will lodge, where thou diest we will die, and there would we be buried."

Thus highly did they esteem Christ as a COMFORTER. And no wonder! There is no Comforter like Him. Job said of his friends, "Miserable Comforters are ye all;" and often we may say the same to our friends.

Sometimes they cannot understand our grief, and only our "heart knoweth its own bitterness." You who are cast down and low-spirited,—is there something on your minds which you are ashamed to reveal to your dearest acquaintance? Christ is the secret witness of your sorrow. And He puts your tears into His bottle. Are they not in His book? Be not afraid that your complaints are too trifling for His ear. "They shall hang upon Him all vessels of small quantity, from the vessels of cups even to all the vessels of flagons." Isa. xxii. 24.

Sometimes our friends will not even sympathize with us, when we do unbosom ourselves. But Christ is touched with the feeling of our infirmities. None can feel for us like those who have been in the same trials themselves. He was a Man of sorrows and acquainted with grief.

Sometimes our friends are at a distance, when we are overtaken with misfortunes. The Comforter who should relieve us is far from us. But our divine COMFORTER is always near at hand. Thou hast only to knock at His door, and it is straightway opened. "Thou shalt call and He will answer."

And there are afflictions, in reference to which, when earthly friends offer their services, we are constrained more emphatically to repeat Job's complaint, "miserable comforters are ye all." But Christ can save to the uttermost. There is no sorrow so deep but He can lift us out of it.

For instance, when our eyes are opened to see the danger we are in of eternal death, and the greatness of our sins against the God of love, none but this divine COMFORTER can relieve us. Our friends may strive to

amuse us, and when they see our grief, they may say, "Come with us,—join in our merriment, and let us laugh away all melancholy feelings." Ah! but this will not do. Such joy is "like the crackling of thorns under a pot;" in the midst of this laughter the heart is sad. The very tears of a convinced sinner mourning for sin, are sweeter by far than such empty mirth. And indeed, christian friends may often in vain attempt to speak to our peculiar case. But Christ can speak "peace to to him that is near, and to him that is afar off." For well He knows how to speak a word in season to them that are weary with the burden of sin. He was anointed to comfort those who thus mourn. "Come unto me," He says, "and I will give you rest."

Again, sometimes we lose our friends by death. Perhaps we follow a pious mother to the tomb. And there, in the lonely church-yard, with many sighs and tears, we lay her precious remains in the grave,—

" We see the coffin slow descend,  
We think upon the past;  
We feel as though our hearts would rend,  
As one last look we cast,"—

and we return to the dwelling which was once gladdened by her presence; but all is changed. Her place is vacant. Her soothing voice is heard no longer. We miss the busy kindness which sought to anticipate our wants, and strove to make us happy. Alas! she is not. And our tears flow apace, when we remember that we shall see her loved form no more on earth. Ah! who can comfort the mourner now? The voice of friendship cannot reach the wound. It is within. There, in the hidden depths of the heart, the pain is felt; and at every fresh

attempt on the part of our friends to divert us, we say truly,—Miserable comforters are ye all.

But oh, blessed be our heavenly COMFORTER! His divine consolations can reach us. He says, “I will not leave you comfortless (or orphans) I will come to you.” And when He comes, it is to dry our tears, and to remind us that He holds the keys of death, that with Him is the soul of this departed one, and that those who sleep in Jesus, He will bring with Him. Thus does He pour balm and oil into these painful wounds.

Perhaps there is a little girl here who has lost her mother. And some may have lost both their parents. Ah! this is very sad. Every one feels for the poor little orphan who is deprived of a mother’s tender love, or a father’s watchful care. But there is a sweet promise which I wish you to take notice of; I recommend you to turn it into a prayer,—“*As one whom his mother comforteth*, so will I comfort you.” Isa. lxvi. 13. And there is another text which seems to have been put into the bible on purpose for such. “*Like as a father pitieth his children*, so the Lord pitieth them that fear Him.” Psa. ciii. 13. Oh trust in Christ, all ye who are orphans and fatherless; and He will comfort you under your loss. “When your father and your mother forsake you, then the Lord will take you up.”

But we must die ourselves. And who shall comfort us in that solemn hour? Blessed Jesus! so highly do we prize thy consolations, that like thy disciples at Emmaus, we do entreat thee not to leave us. With holy violence we would constrain thee! Abide with us, for it may be towards evening, and our short day may be far spent, and our journey almost ended. And oh!



what comfort will there be when we die, if thou be not with us? Where else can we lay our aching heads, but in thy bosom? Oh be thou near to speak comfortably to us, when heart and flesh shall fail. When we must leave all our friends behind us, and go down into the dark valley, and walk through it alone, oh then let thy smile cheer us, let thy rod and staff comfort us!

“Death cannot make our souls afraid  
If thou be with us there,  
We may walk though its darkest shade,  
And never yield to fear.

“For thou canst make a dying bed  
Feel soft as downy pillows are,  
While on thy breast we lean our head,  
And breathe our life out sweetly there.”

Yes, my dear children, when we come to die, all other comforts will fail us, but that which good old Simeon blessed God for, the

(23.) CONSOLATION OF ISRAEL. Luke ii. 25. He saw with His eyes, and held in His arms, that which the prophets had looked and longed for; and with joy unspeakable and full of glory, He gave thanks to God. This was the CONSOLATION of the true Israel of God, for which, during many ages they had waited. In their darkest seasons, this it was which consoled them. And the prophets, in the midst of their heaviest denunciations of wrath, often suddenly turn aside to solace themselves in Him. And still, living and dying, there is no relief for any, but in this divine CONSOLATION OF ISRAEL.

I have heard it remarked by a Jew, that the people of his nation always die very miserably. A gloom hangs



over their dying pillow, which nothing can dissipate. Ah! they reject the *only* CONSOLATION OF ISRAEL, and there remaineth no other. So common a thing is this dread of death among them, that if they witness any thing different, they are surprised.

A Jew had a pious man in his employ as a gardener. This man died. And his master in a letter to another Jew, says, "I am no longer disposed to laugh at religion, or to plead that christianity offers no comforts in death. I witnessed the last moments of my worthy gardener, and I wish I may die his death: and if there is happiness in another life, this disciple of Jesus is assuredly happy. When the physician told him he was in extreme danger, 'How can that be,' said he, 'when God is my Father, Jesus my Redeemer, and heaven my country?' His last words were, 'I am to die! but what needs that trouble me? *My Jesus is the true God and eternal life!*'" Thus died this pious labourer.

I knew "an old disciple," who enjoyed great peace in his last sickness, and before he fell asleep in Jesus, spoke of Christ, as his only, but all-sufficient CONSO-LATION. Among other things he repeated this verse,

"My soul most surely prizes  
The sin atoning Lamb;  
Thence all my hope arises,  
Unworthy though I am."

His chamber, as I sat by his bedside, seemed like the porch of heaven. And the peacefulness of his end was exceedingly refreshing to all who witnessed it.

I knew another devoted servant of Christ, who wrote to me a little before his death, "I am a boundless sinner, but Christ is a BOUNDLESS SAVIOUR. There my soul

finds her rock, her refuge. And thence I can look into Paradise." He also died soon afterwards, still sweetly reposing on Christ, as the CONSOLATION OF ISRAEL.

Mr. Janeway (who wrote a beautiful book for children, which many of you have read), when he came to die, said, "I am, through merey, quite above the fear of death, and am going to Him whom I love above life! Oh that I could let you know what I now feel! Oh that I could shew you what I now see! Oh that I could express the thousandth part of the sweetness which I now find in Christ! *You little think what a Christ is worth upon a death bed!* Oh the glory, the unspeakable glory which I now behold! My heart is full! Christ smiles,—would you keep me from my crown? The arms of my blessed Saviour are open to embrace me! the angels stand ready to carry my soul into His bosom. You would not have the heart to detain me, if you could but see what I see!"

Mr. Rutherford, also, died in holy triumph. These are some of his last words. "I shall shine! I shall see Him as He is, and all the fair company with Him, and shall have my large share; I have gotten the victory! Christ is holding forth His arms to embrace me. Now I feel! I enjoy! I rejoice! I feed on manna. I have angels' food. My eyes will see my Redeemer!" He expired with the words, "Glory, glory dwelleth in Immanuel's land."

But many of God's people have been tortured to death. Was *their* end peace? And did the CONSOLATION OF ISRAEL lift them up above their sufferings?

Yes, my young friends, this is a sight which angels have often witnessed. A man suffering, and yet joyful!

A bush burning, and yet not consumed ! Christ's peace flowing in streams through the soul, while the body has been writhing in anguish !

“ In chains a servant of the Lord  
Was hurried to the stake ;  
(Confiding in his Saviour's word,)  
To suffer for His sake.

“ Though walking to a fiery doom,  
His soul was free from care ;  
The agonies of martyrdom  
He viewed devoid of fear.

“ The cords were passed around his frame,  
And bound him to the pole ;  
Fresh lustre o'er his visage came,  
Fresh glory fill'd his soul.

“ The fire was lit, and fiercely blazed ;  
The martyr longed to die,  
Thrice clapped his withered hands, then raised  
To heaven his joyous eye.

“ ‘ For me my Lord was crucified,  
I hail thee, cross of Christ,  
Welcome eternal life,’ he cried,  
And flew to endless rest.”

In the year 1538, one, John Lambert, was burnt to death in so cruel a manner, that one cannot bear to think or speak of it. And yet God was with him, and filled him with triumph. Just before he died, he lifted up such hands as he had, all flaming with fire, and cried out with his dying voice, “ None but Christ ! None but Christ !”

But these were all grown up persons ; have *children* any thing to do with these things in their dying hours ?

Oh yes, the youngest child may have an interest in the CONSOLATION OF ISRAEL. A little relative of mine, Peter Cox, of Walworth, was seized with sickness at the age of ten years, and drew near to death. He had been a good boy, and had loved his bible in the time of health, and when he came to die, Christ was with him to comfort him. "I am not afraid to die," he said, "I am a sinner, but *Christ is precious*." "Near his departure he spoke of death with the greatest composure. He talked of leaving the world as some do when about to step into a coach, to take a pleasant journey. The sabbath before he died, he tried to sing the following lines, but his breath failed him :—

"Since all the chastisement I feel  
Is from the Lord alone,  
Let not one murm'ring thought arise,  
But may thy will be done."

A few minutes before God took him to His home, his mother asked him if he was happy; 'Yes,' said he, 'quite happy.' Then he laid his head down and died, aged ten years and seven months, a lovely trophy of redeeming grace."

There was a child named Sarah Howley, who also died at the age of ten years. A little before her death, she gave her bible to one of her brothers, and said, "Oh seek Christ for your soul while you are young! Put not off this great work till you come to a sick bed! Remember the words of your dying sister. *Oh if you knew how good Christ is!* If you had but one taste of His sweetness, you would rather go to Him a thousand times, than stay in this wicked world! Oh! I would

not for ten thousand worlds part with Christ! Will you not strive to get an interest in Christ?" The last words she was heard to speak, were these; "Lord Jesus, help! dear Jesus! blessed Jesus!" And thus she died, like Simeon, embracing the CONSOLATION OF ISRAEL.

A little girl, between six and seven years of age, when on her death bed, seeing her eldest sister with a bible in her hand, requested her to read it. She read, amongst other things, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The book was closed. The little girl said, "How kind! I shall soon go to Jesus; He will soon take *me* up into His arms, and bless me too; no disciple shall keep me away." Her sister kissed her and said, "Do you love me?" Yes, my dear," she replied, "but do not be angry, *I love Jesus better.*" All these and thousands more died happily and peacefully because Christ was with them, the CONSOLATION OF ISRAEL.

And now let this be engraven on your memories,—that if you have not Christ for your COUNSELLOR and Guide, your COMFORTER and Supporter through life, both your *way* and your *end* will be bad! Think not to live a life of sinful pleasure and indifference to religion, and then at the last to die a comfortable and christian death. This experiment has been tried, and has failed. Thousands, under some sudden religious impression, have prayed, "Let me die the death of the righteous, and let my last end be like his!" But they regarded iniquity in their hearts all the while they prayed, and the Lord did not hear them. No! the



traveller in an unknown path, if he decline to follow the directions of his guide, must not be surprised if he stumble and fall. "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." "Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness." Jer. xiii. 16. We must "give glory to God," by following Christ's counsels. Then will He be our unfailing CONSOLATION in life and in death.

"Our flesh is hastening to decay,  
Soon shall the world have passed away,  
And what can mortal friends avail,  
When heart and life and flesh shall fail.

"But oh, be thou my Saviour nigh,  
And I can triumph while I die;  
My CONSOLATION is divine,  
And Jesus is for ever mine."

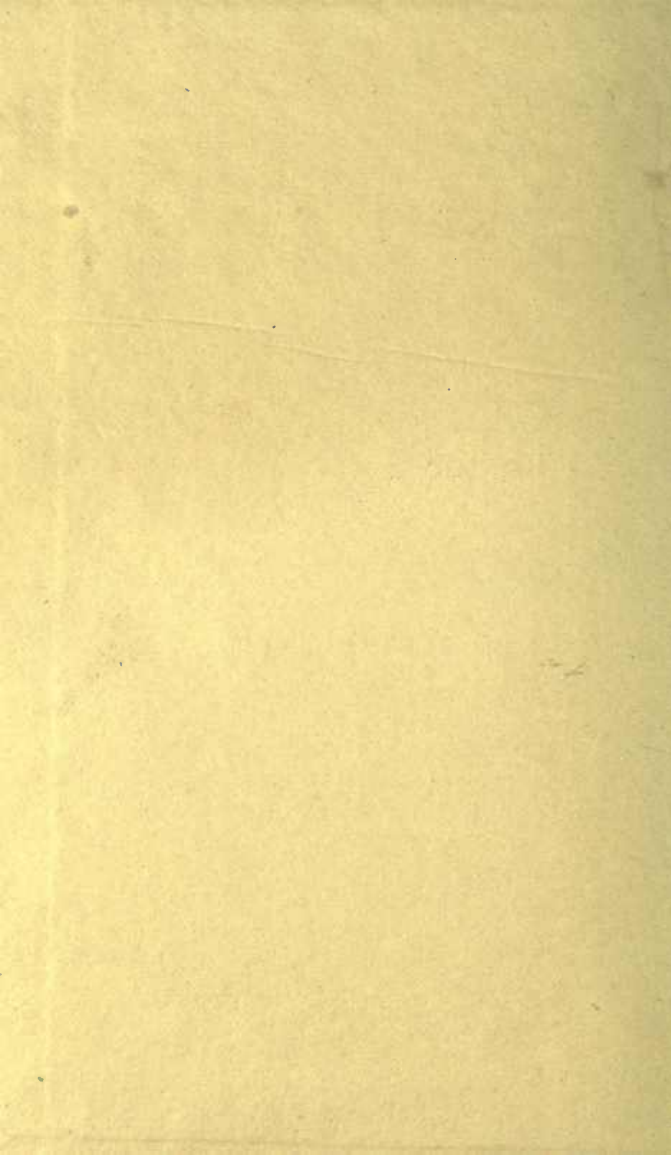
My dear young friends, I must now suspend these Lectures. We have gone through the first three letters of the Alphabet, and have contemplated Christ under very many of His Names and Titles. We must separate for an interval. Perhaps the greater part of us may meet again at some future time, when we can pursue the subject. But it is very likely we may never, all of us, come together in this world. Some of you may soon be placed in those very circumstances of which I have been speaking to day. You may be called to die. Oh that you were wise, that you understood these things, that you would consider your latter end! Acquaint yourselves with Christ. Thereby

good shall come to you. Make Him your friend and Hiding place before that day arrive. And then the day of your death shall be better than the day of your birth ; for you shall enter into yonder bright world, and *see* that Just One face to face, whom here afar off we worship, and of whom we speak so feebly, while we only see Him through a glass darkly.

Cease not to cry to God, that He may send His Holy Spirit, to “reveal His Son in you.” Put up this prayer night and day. Then when you leave the world, you will exclaim with Dr John Owen on his death bed, “The long looked for day is come at last ! the day in which I shall see and understand the glory of Christ, in a better manner than I could ever be capable of in this world !” May the Lord grant us all this happiness, for Christ’s sake, Amen.









UC SOUTHERN REGIONAL LIBRARY FACILITY



**A** 000 106 591 1

